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The Word

VOLUME 4 MARCH, 1960 NUMBER 3

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OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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by FR. MICHAEL J. BUBEN

A Story From Holy Orthodox Tradition

St. Simeon of the Prayer

According to the witness of Holy Scripture, the old Simeon was a man "just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him." (LUKE 2, 25). From God, Simeon had been foretold about the coming of the True Messiah. Ancient historians teach us the following about Saint Simeon.

The great and divinely inspired work of translating the Old Testament Books from the Hebrew to the Greek language was begun by Ptolemy Philadelphus, King of Egypt (Seventy-two (sometimes referred to as 70) Hebrew elders from the twelve tribes of Israel were selected for the work of translation. Each Hebrew elder was a teacher of Mosaic Law, a Scriptural Scholar, and proficient in both the Greek and Hebrew languages. These divinely inspired men brought forth the Septuagint version of the Old Testament. Among these scholars who translated the Books of the Old Testament into Greek on the island of Pharos, near the city of Alexandria was the elder Simeon.

While translating the Book of the Prophet Isaiah, Simeon came to the words; "Behold a Virgin shall conceive, and bear a Son" (ISAIAH 7, 14). Reading them, he became confused, thinking that it was impossible for a Virgin without husband to give birth. Simeon took a knife and was ready to erase the word—*Virgin*—and substitute the word—*wife*. At this time an angel of God appeared, held Simeon's hand and said:

"Have faith in the written word, and you yourself will see its fulfillment. You will not die until you yourself see the One who is to be born of a pure Virgin—the Lord Christ."

With a strong belief in the prophetical words of the angel, Simeon impatiently waited the coming to earth of the Anointed One. For many, many years he lead a righteous and immaculate life, avoiding all temptation and evil. Daily he prayed at the Temple that God would grant peace and mercy on His earth and save mankind from the all-vain Devil. His eyes gazed upon many infants who were brought to the Temple Forty Days after birth according to the Law of Moses (EXODUS 13, 2). With all the infirmities of old age, and perhaps even a wish for release, Simeon continued to believe, and hope, and pray.

Forty Days after Christmas, Saints Mary and Joseph carried the Infant Jesus from Bethlehem to Jerusalem to present Him in thanksgiving at the Temple. When Simeon saw the Eternal Infant, he immediately recognized the predicted Messiah; and here at last stood She through whom the prophecy of Isaiah was accomplished. Seeing the Holy Family surrounded by a heavenly glow and crowned by a Godly light, Simeon with fear and joy came forth, received the God-Infant, and while carrying Him exlaimed: "Lord now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." (LUKE 2, 29-32).

After this Simeon foretold the Passion of Christ, the Crucifixion, and the sorrow of the Theotokos seeing her Son on the Cross. (LUKE 2, 34-35). He soon fell asleep in the Lord at an age likened to the patriarchs of the first biblical era. God had willed that he should live to the moment awaited for many ages—the birth of the Ageless Son from a Virgin to Whom be glory forever. Amen.

The first and Second Prosomia from the Einos in the Fourth Tone for Presentation (from Orthodox Prayer Book) (February 2).

"Verily, the Lover of mankind is offered today in the Temple, fulfilling the written law. And Simeon receiveth Him in his weak arms crying, Now lettest Thou me depart to the bliss beyond; for I have beheld Thee today mantled in mortal flesh, O Thou Who rulest life and art Lord of death."

"O Lord, Sun of justice, Thou hast appeared as a light for the revelation of the Gentiles, sitting on a bright cloud, fulfilling the law and revealing the beginning of the new grace. Wherefore, when Simeon beheld Thee he lifted his voice crying, Lettest Thou me depart from corruption; for I have today beheld Thee."

The Holy Eucharist

by FATHER MICHAEL AZKOUL
Spring Valley, Ill.

PART I

We are going to study the Holy Eucharist. We are not concerned with the rite or administration of it, but with the essential nature of the Sacrament. We will reserve these other matters in another article.

Our Lord came into the world to bring the Kingdom of God. The Church is the beginning of the Kingdom. When She is perfect and the Will of God is fully accomplished through Her, the Kingdom of God will come in all its Glory. This Kingdom was the essence of the preaching of Jesus Christ — The Gospel or "good news" was that the "Kingdom of God was at hand." It was now possible to be reconciled with God by entering the Kingdom with true faith in Christ as God and Savior. Most of His teachings were concerned with it—its nature, character and how men must live in relationship with others in the Kingdom. The central place in the Kingdom was given to a common meal over which a prayer of thanksgiving (in Greek: "eucharisto"). At the Last Supper, Christ said to the Apostles: What I am doing is the pattern of the Kingdom to come. Whenever you eat my Flesh and drink my Blood, you do so in remembrance of me. The word "remembrance" has two senses: (1) it means "to wait for," "expect" (in Greek "anameno") or as Saint Paul said (I Cor. xi, 26): "For as often as you eat this bread, and drink this cup, ye do show the Lord's death till he come." On the Cross, the Lord was crucified and was an offering to God as an atonement for the transgressions of mankind. In this manner was the "new testament" for the remission of sins accomplished — of which He spoke at the Last Supper. The Kingdom of God was inaugurated on earth — the Church (i.e., "the ecclesia" or the gathering of those who are "called out" of the world to be members of "the Body of Christ.") We now have the second sense of the word "remember," that is, "to make present." In the Church, the death of Christ on the Cross is "made present." The Flesh and Blood that was offered, broken and given on the Cross to the Father is now "made present" on the Altar in the midst of the Church.

Now that we have an understanding of the background and divine institution of the Holy Eucharist, let us consider the definition of it. "Every Sacrament is the indication in signs . . . of things invisible and beyond speech," according to Theodore of Mopsuestia. Again, just as Christ and the Church, The Holy Eucharist has a visible and invisible aspect. The "sign" or "form," i.e., wine and bread, is related to the spiritual reality, i.e., the Body and Blood of Christ much in the same way as a body and soul are. The material or visible "sign" or "form" are employed because they best express their spiritual reality, e.g., the Church or the members of Christ is one although composed of many members, just as bread is made from many grains and wine from many grapes. These "signs" or "forms" are right and necessary for 4 reasons: (1) they are Traditional, having been entrusted to the Church at the Last Supper; (2) St. Basil said: "The sacred Mysteries are clothed so that the imperfect and unbelieving will not gaze upon their unspeakable essence. . .;" (3) God uses "signs," as He does when He reflects His Glory in a beautiful sunset; and (4) because spiritual realities can not be seen, heard or felt.

The Holy Eucharist is the Sacrament in which Christ is present under the forms or signs of bread and wine. He is really there even though the wine and bread seem to remain. Christ is there in a special way and not as He is now. He is on the Altar as He was on the Cross, with the exception that the exact conditions are not. The bread and wine are supernaturally changed by the Holy Spirit. It is the same Flesh and Blood that Christ referred to when He said: "Take, eat, this is my body. . . Drink ye all of it; for this is my blood." Some argue that since Jesus spoke Aramaic (Hebrew-Syriac) that the Greek translation "estin" (is) is understood as "symbolize" or "represents," etc. However, there are some 40 words in Aramaic which may be translated that way, but none of them can be rendered "estin" (is). In any case, read Matt. xxvi 25-27; Mark xiv, 22-24; St. Luke xxii, 19-20 with John vi, 48-60 and I Cor. x, 16; xi, 23-29 and it will be more than evident that the living Christ is really, actually present in the Holy Eucharist. Listen further to the Fathers:

> St. Ignatius of Antioch (c.d100): "They (the Docetai) abstain from the Eucharist and prayer, because they do not confess that the Eucharist is the flesh of our Saviour, Jesus Christ. . ." (Ad. Smyrn.); St. Justin (c.130): "We have been taught that the food over which thanksgiving has been made by the prayer of the word which came from Him . . . is both the Flesh and Blood of the same Incarnate Jesus" Apol. i 65-66); Theophylact (c. 200): "saying, 'This is my Body,' He did not say, "This is a figure," but this is my Body' " (In Matt. vii, 26); St. Ambrose of Milan (c. 333): "The Flesh of God is food to me . . . The Blood of God is drink to me. . ."

And just two more significant quotes from the writings of the Fathers of the Church:

> St. Cyril of Alexandria (c.370): "Just as a person who joins one piece of wax to another and applies both to the fire makes the compound of both one, so by means of our participation of the Body of Christ and His Precious Blood, He is indeed in us, and we are united in Him." (in Joan. X, 4).

And finally:

> St. John of Damascus (c.700): "The bread and the wine are not merely figures of the body and blood of Christ (God forbid!) but the deified body of the Lord itself: for the Lord said, 'This is my body' not this is a figure of my body; and 'my blood,' not, 'a figure of my blood.' And on a previous occasion He had said to the Jews, 'Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. For My flesh is meat indeed and My blood is drink indeed. . ." (De. Fid. Orth. iv, 13).

Both in the *New Testament* and the Fathers, we find the Tradition of the Church affirmed. Jesus Christ is present on the Altar, although under the material or visible forms or signs of bread and wine.

The Holy Eucharist is the Sacrament of the Church. It is the most important of all the Sacraments. In fact, it is the end of all the other Sacraments, e.g., Baptism for its reception, Penance to prepare one to receive it, Ordination to serve it, Matrimony to usher the family into it, etc. We will discuss this matter in another article, but for now we will say that all the Sacraments are related to the Eucharist as the human body to the heart. Where there is no Eucharist, there is no other Sacrament, because all other Sacraments exist for the sake of the precious Body and Blood of the Son of God. It is the center of the Orthodox Church. For that reason it is called "the Sacrament of Unity." It is the Sacrament which unites men to Christ and to the Trinity. It is that by which Church unity is obtained. It operates in the Church, for the Church, and by the Church: or rather by the Holy Spirit dwelling in the Church. The Holy Spirit transforms mere bread and wine into the Body and Blood of Christ. The Eucharist does not work by magic, but by the Power of God.

The Holy Eucharist, or as the Fathers used to say, "the Sacrament of Sacraments" is the Sacrament of the Church, but nowadays we think of it as a means of individual salvation, a stimulant of individual devotion, or something to be taken by the individual who thinks he has sinned. Thus, the individual thinks he has the right to determine when he will take it. He usually has two reasons for not receiving; either he is unworthy or he has not sinned. He feels either he shouldn't receive or has no need to. These ideas contain a gross misconception and reveal great ignorance of the meaning and purposes of the Holy Eucharist. In the First place, we are never worthy of Christ; and in the second place, we are always sinners. Furthermore, the Eucharist is not to be received for our ulcers, business, schoolwork, guilt-feelings, psychological satisfaction, or because we want to obey a law that Communion must be received once a year. All of this is deadly wrong. The Eucharist is for the unity of the Church; to unite the members of the Church on earth with the members of the Church in heaven, the angels and the Blessed Trinity. It is "the Sacrament of unity." This unity of Christ and the Church is the only reason why we take it. Jesus said in the seventeenth chapter of the Gospel of St. John:

> "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one... (v. 11). "I do not pray for these only (the Apostles), but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us, so that the world may believe that thou has sent me" (v. 20-21).

And St. Paul wrote in his first epistle to the Corinthians, the 10th Chapter, the 16th-17th verses:

> "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all partake of the same loaf."

There are of course various effects of this Sacrament, such as the forgiveness of sins and the acquisition of grace, and the like, but these are not the most important things. Unity through the love and sacrifice of Christ is that with which we must concern ourselves.

When we receive the Body and Blood of Christ during the Liturgy, we receive Christ Himself, therefore, the Church which is His Body. Christ is really present in the Eucharist and as many as receive Him receive those united to the Church. We have fellowship, brother-hood with one another and Christ. The unity or fellowship with one another, the heavenly part of the Church, the angels and God is the "Kingdom of God." This is the way that it will be in Heaven: perfect harmony and love between God, men, and angels. In the Holy Eucharist, we have a present realization of the "Kingdom of God," a foretaste of what is to come, an earthly anticipation of the Kingdom to come. It is a heaven on earth, as it were. On Earth that fellowship or brotherhood or unity is made through the reception of the members of the Church, receives the Eucharist, or Holy Communion, if you prefer, She remembers the death of the Lord until He comes again. She is remembering the act whereby our salvation was accomplished and participates in it. She offers Herself to God the Father. The sacrifice of Calvary is realized in us. There are not many sacrifices, but one: Christ and the Church are one: there is one sacrifice, not many. Thus, if we do not receive Holy Communion, not only do we exclude ourselves from the Orthodox fellowship with Christ, but we do not participate in the sacrifice (offering) of Christ to the Father. The Church united with Christ, or in Christ, offers the one unique sacrifice to God. The Holy Eucharist is the Sacrament of unity, the unity in which and by which, together we offer with Christ our lives to God the Father. It is for this reason that we must receive Holy Communion at each Liturgy.

Indeed, the Liturgy is Eucharist centered. It is a preparation for the reception of the Sacrament, the Mystery. The meaning of the Liturgy is lost unless we communicate. As a matter of historical fact, the early Church never had a Liturgy without some communicants. Briefly, then, the Holy Eucharist is the unity of those who offer themselves with Christ to God the Father. It is the fellowship of the whole Church — Christ, the departed and those still alive, the far and the near — before the Altar of the Lord.

MOSCOW-CONTROLLED CHURCH LOSES CATHEDRAL SUIT

ALBANY, N.Y. (RNS) — St. Nicholas Orthodox Cathedral in New York is the property of the Russian Orthodox Greek Catholic Church of America, which does not recognize the Moscow Patriarchate, the Court of Appeals ruled here.

In a 4 to 3 decision, the court said that the Patriarchal Russian Orthodox Church in this country is not entitled to the cathedral. The ruling, which marked another turning point in the 14-year legal battle for control of the cathedral, reversed an earlier Supreme Court decision which gave the edifice to the Patriarchal Church.

A previous ruling by the Court of Appeals, which also awarded St. Nicholas to the American Church, was upset in 1952 by the U.S. Supreme Court. At that time the highest tribunal said that a 1945 state law giving control of the cathedral to the Russian Orthodox Church of America was unconstitutional on the grounds that it violated religious freedom.

In the latest decision, the appeals court said that to award the cathedral to an appointee of the Moscow Patriarchate in Communist Russian would, under present conditions, violate the federal constitution's ban on State intereference in the free exercise of religion.

A Thought for Lent

by FR. NASEEB C. MASOOD

We are now in the Great Lenten Fast of our Church. Let us all now stop and evaluate our progress in our spiritual and daily life with one another, and also let us prepare ourselves for our Coming with Christ into Heaven through His Passion, Death, and Resurrection.

Let us follow the example which is best illustrated by St. Paul in II Corinthians chapters 5:17-18: 4-11 respectively: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." By this passage St. Paul tells us to keep Christ within ourselves and, likewise, to keep ourselves in Christ. Also in relation to the latter passage is this passage from St. Paul—

> "all things approving ourselves to the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Sprit, by love unfeigned, the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; *as having nothing, and yet possessing all things.*"

Saint Paul has written these passages in the past, but let us in the present use these words in our life for our future salvation and meeting with God. From the above mentioned verses the greatest teaching of St. Paul is expressed—we must be dead to this world, but we must be alive to Christ and to Christ within us.

During Lent a few years ago after I had entered the seminary I asked myself this question—Why do *I* wish to live deeply and spiritually? I believe that all of us during this Great Eastern Lent and for all times keep this question in our minds—Why should *we,* as being in Christ, wish to live a deep life which is and should be righteous and spiritual?

As one progresses daily, many circumstances are responsible for his mental and physical forms. Everyone had his particular forms, which are different in many modes from those of another. All of these different modes or mannerisms are the make-up and composition of the world. If everything in this world were identical, life would be nothing but a monotonous stream without ripples. It is the ripple in the stream that makes the stream pleasant to watch. Everyone contributes his ripple to that stream, which flows into the ocean of life and perpetuates the existence of man.

Man, like a whole, has two separate types of character. One type of this character is interest and the other type is disinterest. If we look at this great ocean of life from the surface, we have only the view of the one angle. But, if we descend to the depths, we are able to see many different angles of this sublime scenery. Instead of the obtuse angle, we should use the acute angle. By the use of the obtuse angle, we are not able to perceive the correct vision, but the acute angle penetrates deeply into man's inner life, or his subconsciousness.

By living deeply, I believe that one will be better equipped with the tools for a more perfect way of life. The offerings of life are too numerous to be neglected. One should not keep to his own shell, but he should keep a window opened always, both in the heart and the mind. The heart and the mind need to be in perfect accordance, like the body with the soul; therefore one should think as deeply as he lives. This harmony cannot be achieved by man's powers alone. There is another power, which is needed to lift the latch, which opens the window to the heart and mind. The power of God is that power which is transmitted to man as faith. In order to live deeply and spiritually, man must have a strong, undiversified faith. This faith is the bridge, which connects the heart with the mind and the body with the soul. One of these cannot live without the other. By using this example, we are able to see how one needs his fellow man as a part of one's life.

The art of living deeply and spiritually has been diversified and many irrelevant structures have been built in its place. These structure are of man's making and not of God's doing and through these structures man is attempting to perfect a superficial world of his own, leaving the realm of a deep pure spiritual life. These structures could be named the sins and transgressions which have become a part of man's normal life. So many are these sins that man is not able to dissociate the sins from the worthy deeds. Man uses many words with which he attempts to sway another's mind to think as the other does. Here is one of man's biggest faults. No matter how many words man may use to sway minds, God speaks inwardly to man's soul, without sound of words. (Yes! If only more of us would realize this!) Minds and hearts of man were made to be free and not influenced by another's persuasive ideals or thoughts.

In the modern and progressive world, I find it very difficult, many times, to keep on a straight way. Without the help of God and my faith in His ways, life would hold no meaning or goal. No matter what we try to accomplish, we need a crutch or an aid and for this season, since God never forsakes us, we are able to receive all the conceptions of a full life, providing this living is righteous and without deviations of aim. If a man is to be righteous in the sight of God, he must begin by forsaking all the suppositions which man has erected. If man does not have a strong faith, which is only acquired by a deep spiritual life, he is very susceptible to contamination or corruption which may be classified as a discord between himself and his fellow man, and between himself and God. A deep

(Continued on page 27)

Prepare now for emergencies involving spiritual needs of the sick. Don't wait 'til the need arises. Read this article . . .

by FATHER DAVID F. ABRAMTSOV, *Bridgeville, Pa.*

How To Prepare a Sick-Room and Patient for Holy Communion

It has been the ancient tradition of our Holy Church to give Holy Communion to the grievously ill in their homes, and our Mother Church does not desire any of her chlidren to die without the *Viaticum,* i.e., last Communion. There are those people, however, who think the priest ought to rush to the homes in order to administer the Holy Communion every time someone has a little cold. This Sacrament is administered most properly in church and it is taken to the home only when a person is seriously and dangerously ill.

Frequently, when a parishioner enters the hospital for an operation of some kind, he calls for the priest and asks for Holy Communion. Usually the parishioner has known well enough in advance about the visit to the hospital, and has had enough time to receive Communion in church, but instead of preparing for the hospital trip properly as befits a Christian, he waits until the morning of the operation and then asks for Communion. Then there are those who seem to prefer receiving Communion at home rather than in church—perhaps they think that less preparation is necessary. Communion at home or in the hospital should be the exception and not the rule. If a patient is bed-ridden and unable to receive Communion in church during the Great Fast or in St. Phillip's Fast (before the Nativity of Christ) then the priest will not hesitate to communicate the patient at home. If the sickness is not serious the patient should wait until he is well enough to receive in church. Even the bed-ridden patient must prepare for Communion by prayer, examination of conscience, and fasting (except from needed medicines).

In the Old World the attitude toward Holy Communion was not so frivolous. There the priest was not expected to run to the home with the Precious Sacrament every time someone coughed an extra time. When the priest did go to a home with the Blessed Sacrament, he went vested in his *rason, epitrachelion,* and *epimanika* and carried a lighted lamp or was preceded by one. People stood aside with reverence and crossed their hands on their breast until he passed by. No one stopped him for idle conversation and no one expected the priest to talk to them. When the priest was thus seen, everyone knew that somone was in danger of death and wondered who the unfortunate one was. At the home of the patient all was in readiness for the priest and the Blessed Sacrament. But nowadays, in this country, more often than not one sees an entirely different spirit and attitude towards Holy Communion. Much of the present attitude is the fault of the priest. He himself shows too little reverence towards the Blessed Sacrament. Instead of carrying it in a container hung on his breast, he carries it in a suitcase or in his pocket. Some priests keep the Reserved Sacrament in a closet in the rectory or in their automobile, because they consider it too much trouble to get it from the church when necessary. Instead of wearing the above-mentioned vestments, some priests administer the Sacraments in their suit-clothes. Instead of a lighted candle or lamp to announce the coming of the Blessed Sacrament, one sometimes sees a lighted cigar instead!

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The *Viaticum* or Communion for the grievously ill is administered from the Reserved Sacrament which is kept in the Tabernacle on the Holy Altar. The Reserved Sacrament may be prepared or re-newed at any time of the year but it is traditional to do so at the Liturgy on Holy Thursday of Passion Week. When the priest decides to renew or prepare the Reserved Sacrament he does it at the Liturgy by consecrating two hosts instead of the usual one. He uses the one as always while he prepares the other by saturating it with the Precious Blood by means of the Communion Spoon, and then allowing it to dry (either naturally or by applying heat). After the Host has dried the priest breaks it into small particles and stores these in the Tabernacle, in a casket-like receptacle kept therein.

One sees from this that the Sacrament is reserved in both kinds: the Precious Blood having been soaked up by the Body. The Precious Blood is *never reserved separately!*

When the priest is notified that someone is dangerously ill, he goes to the church, vests in his *rason, epitrachelion,* and *epimanka,* takes one particle of the Reserved Sacrament (or as many particles as there are sick persons) and places it in the *Pyx*. This is a little vessel in which the Sacrament is carried to the ill. It is big enough to contain a small chalice, Communion spoon, a bottle, and a compartment for the Sacrament. This *Pyx* is placed in a suitably-made cloth bag which hangs on a ribbon around the priest's neck. On the front of the bag is sewn a cross. The bottle in the Pyx contains ordinary wine. This wine is *not* the Precious Blood by any means. It is only used by the priest in order to soften the Sacrament to make it easier to receive. If the priest should discover that he has no wine for this purpose, he may use a little water in an emergency.

Needless to say, the Reserved Sacrament is never kept anywhere but in church—never in a private home or rectory. If a church is being repaired and it is necessary to remove the Tabernacle and Reserved Sacrament from the church, then it ought to be placed in another church. If it *must* be placed in a house temporarily then it ought to be put in the corner where the icons are kept and a lamp ought to be kept burning before it at all times. While the Sacrament is in the home, that home must be treated like a church and all behaviour regulated accordingly. Consider how sinful it would be to play cards and gamble, drink, smoke and carry on idle conversation in church! None of these things can be allowed if the Blessed Sacrament is temporarily kept in a dwelling place.

The Reserved Sacrament is the most sacred thing in the church. It is because of its Presence in church that we talk quietly in church, and behave with decorum and piety. The Eternal Lamp is always kept burning in front of the Royal Doors to remind us of Christ's Presence in the temple under the form of the Reserved Sacrament. The Eternal Lamp, by the way, is most properly an oil lamp, although a seven-day votive candle is acceptable. The Tabernacle and Pyx, as well as the Holy Altar, must never be touched by a layman, unless to save it from destruction in a fire or other emergency when no priest is available. No one but a bishop, priest, or fully-ordained deacon, has the right to touch anything on the Holy Altar or to place or remove anything from it. If an unsanctified hand, *i.e.,* of a layman, touches any consecrated item that item must be blessed anew.

* * * * * * *

If someone is gravely ill and in danger of death the priest ought to be notified in plenty of time. It is well to keep the telephone number of the rectory in a handy place. The priest can administer Holy Communion only to one who is conscious and who asks for the Sacraments. Holy Communion cannot be given to one who is in a coma and certainly no Sacraments can be administered to a dead person. Christ said: "Take eat. . ."; no dead person can eat! The attending physician ought to be consulted about the degree of illness and when the urgency of the situation is being determined the distance the priest has to travel ought to be considered.

The coming of the priest to administer the Viaticum is a great event—Christ is coming under the roof of one's house. The home and especially the sick-room ought to be prepared for the visit. A small table should be placed near the bed of the sick person. This should be covered with a clean white cloth. Upon it ought to be placed a cross or an icon of Christ (standing upright), two candlesticks with beeswax candles, a glass of warm water, a spoon, and several napkins. It would not hurt to have a small finger-bowl containing water. The glass of warm water will be needed for the patient to sip from after receiving Communion, and the spoon may be necessary if the patient is weak and cannot drink well by himself. The napkins may be necessary for the priest to wipe his fingers or to wipe the patient's lips. The finger-bowl may be necessary for the priest to rinse his fingers. It would be well if every family possessed a sick-call set composed of a crucifix which opens up and contains two candles and a Holy Water bottle inside. These may be purchased in stores that sell religious articles and Orthodox types are available. The priest will usually wish to bless the sick-room and patient with Blessed Water when he arrives and if this is available it will be one less thing for the priest to bring along with him.

Someone should light the candles before the priest arrives at the house and see to it that everything is in its place on the table and that everything in the room, including the bed and the sick person, is as neat and tidy as possible. There should be a chair at the bedside for the priest when he hears the patient's confession. It is most embarrassing, not to say disgraceful, when people must run around in confusion, looking for matches and one thing or another, after the priest is in the room with the Blessed Sacrament. Everything ought to be prepared in advance.

When the priest arrives with the Blessed Sacrament, he should be met at the door with a lighted candle (this may be one of the candles from the prepared table). After he has removed his overcoat, escort him to the sick-room. The beautiful greeting *"Praised be Jesus Christ!"*—used by some Orthodox Christians—may be said when meeting the priest at the door; but it is not necessary to say anything. The reverent silence that shows the quiet adoration of the heart is more impressive than anything else and is a token of grateful welcome. The moment the priest places the Pyx on his breast he begins to pray and his prayers continue until he is finished communicating the patient. Above all don't expect the priest to sit down and chat with you when he has the Blessed Sacrament with him, and don't be offended if he doesn't answer you when you speak to him.

At the celebration of divine services at the bedside of a sick person certain special conditions must be preserved. When a priest comes to the home of a sick person to administer the Sacraments of Penance and Holy Communion, or Holy Unction, it is as if in his person the Church itself leaves its sacred precincts and appears before the sick person who is unable, because of his illness, to come to church to receive the gifts of the Grace of God preserved and distributed therein. It is as if the Christian's home is transformed in this case into a small church. Therefore, the same quietness and the same piety must

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OLD FASHIONED RELIGION And Our MODERN WORLD

by FATHER MICHAEL BAROUDY Vicksburg, Mississippi

The twentieth century has seen more inventions and scientific research than any other period in history. These scientific endeavors have occasioned changes in our mode of living and sharpened our appetites for greater advances in such a way that we aren't satisfied with our attainments. We are trying to effect communication with worlds besides our own, in the belief that there are people living on the moon, Mars and what have you. The more advanced in learning men are — the nearer they come to achieving self-destruction, because worldly wisdom, when not tempered with Divine wisdom, and an earnest search for Divine guidance, spells pride and will inevitably lead to moral bankruptcy and utter ruin. History affords us a living example that man, time after time, achieved his doom when he tried to run this world minus God and without due regard to life's higher values. The challenges of changes are of such character that the church finds itself faced with tremendous difficulties to keep from floundering, and to maintain its peace, poise and power.

There are a few challenging questions which I consider relevant to our theme and to our time. First, can the church withstand the attacks of the world's forces directed against her? She can — provided she reclaims her faith and realizes her heritage, her privileges and connections. The church must have the awareness of God's Holy Spirit in her every day affairs, and that she is marching beneath the banner of the Savior who ever goes before His people to prepare a place for them. The trouble with us as members of the Orthodox faith is that we neglect our heritage, we are cool and unconcerned because we are worldly and don't stand for those values and principles which make for better living conditions. We think that the world's pull upon our souls is too great to combat and overcome, because we have compromised with evil forces. We do anything and everything that we know to be wrong, we sin with our eyes open. If you try to distinguish between Christians and non-Christians, you won't succeed. This business of growing a soul in this day and time requires a good case of religion, a vision of God and of His eternal purposes for humanity, and a firm, rock-like belief that "if God be for us who can be against us." A right concept of religion demands the last ounce of loyalty on our part, an utter self-denial. "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their afflictions, and keep one's self unstained from the world."

The average Christian walks about with the stains of the world visible upon his face and upon his soul, and then wonders why his soul is agitated and has lost his peace of mind. He wonders at his own powerlessness to combat the troubles and the problems of our comblex life. But were he honest with himself, he would take a look at the balance sheet of his own soul for that's where his trouble lies. The grass root of all sins is in the unredeemed nature of man, when that nature lives for what it can get not what it can give, lives for the gratification of low passions without in the least taking into consideration whether it is right or wrong.

Second, can the church compete successfully against the world's tremendous odds? The church's glorious history is the best answer to the question. It can because it has! The church has always been the world's guardian angel. The church has endured persecution, suffering and ridicule, but has always managed to conquer the forces of evil. She has completed successfully even when emperors, kings, nobles, princes and paupers were lined against her, when everywhere and almost everyone believed that Christians were the most troublesome lot, undesirable persons. Death, danger and dungeons were means used to obliterate Christianity from the face of the earth. But rather than destroying Christianity the number of Christians multiplied. People began to realize that here indeed were men and women who were glad to die proclaiming their faith, in whom God lives.

One Monday morning when a priest was casting around in his mind for next Sunday's sermon, a letter in his mail from one of his younger church members gave him a valuable clue: "Dear Pastor: You can't imagine how proud it makes me to inform you that I shall be covering the Western States, beginning this New Year, for I now have the honor to represent. . ." And he gave the name of a famous firm. Success, indeed! Instantly the priest opened his Concordance and found that in John's Gospel alone Jesus used the phrase "him that sent me" twenty-six different times.

What was Christianity, then, but a growing list of those sent forth, who had "the honor to represent?" First, twelve ignorant and unlearned men. Then seventy. Then 120, waiting for power. Then 3000. And today, 872,000,000 who bear the name and presumably cover their region, proud to say a good word for Jesus Christ.

The triumph of Christianity doesn't take place on the world's battlefields, but in the hearts and minds of men.

(Continued on page 17)

What Are the Commandments of the Church?

by FATHER JOHN NEWCOMBE
Beckley, W. Va.

The chief and principal Commandments of Holy Church are nine in number:

1. Every member of the Orthodox Church must pray to God every day with contrition and campunction of heart; and he must join in the Divine Liturgy every Sunday and Feast Day.

2. The Orthodox Christian must yearly keep the appointed Fasts.

3. The Spiritual Authorities must be held in due and scrupulous respect, as Servants of God, and as Intercessors who intercede for us with God. Especially, let those be honored who hear our Confessions, for they are our must we have converse with them, nor have (spiritual) companionship with them.

4. We must confess our sins four times a year before a Priest who has been ordained lawfully and in the Orthodox manner.

5. We must not read the books of Heretics; nor hear the teaching spoken by those who are not trained in Holy Scripture and Orthodox Theological Disciplines. Nor must we have converse with them, nor (spiritual) companionship with them.

6. We must pray to the Allgood God for men of every condition and station: *First,* for the Clergy. *Second,* for the civil authorities; especially for those who do good and take thought for magnifying and spreading the Orthodox Catholic Faith. Furthermore, we must pray for all who have departed this life in the Orthodox Faith; and also for heretics and schismatics, that they may return to the Orthodox Faith before they leave this present life.

7. All the Faithful in an Orthodox Province must keep those Fasts and supplications which the Metropolitan or Bishop may particularly appoint for his Province whenever necessary.

8. The Lay people must not dare to take away forcibly the goods and monies of the Church nor to use them for their own needs. Rather, it is the duty of the Spiritual Authorities to provide from the goods of the Church the Vestments and whatever other things are necessary for the Church, and additionally for the food and clothing of those who serve the Church as well as for the poor and the stranger.

9. Marriages must not be celebrated on days forbidden by the Church. Furthermore, Orthodox Christians must not be present at forbidden sports and games; nor follow after heathenish and unchristian customs: rather, they must abstain from such things with all their might.

—from the Orthodox Cathechism

Nine Ways of Being A Credit to Your Church and Parish

1. Find something to DO for the Church . . . do not be content to sit in a pew—Orthodox Christianity finds little expression in mere pew sitting. The first thing the Church needs from you is active service. If you give it, you will find yourself, not a bored passenger, but an alert, enthusiastic member of the crew.

2. If you claim to be Orthodox then attend the Holy Services, especially the Divine Liturgy. The Holy Liturgy is the one really thrilling thing in all the world and sea and sky. It is the bridge between man and God. It is the privilege of the Orthodox Christian to be present at the Most Holy Sacrifice . . . It is also his duty.

3. Support your parish financially. Christ our Saviour did not care about money for its own sake . . . but He cared about money tremendously for the sake of man's spiritual welfare. It costs money to operate your parish and diocese and every Christian is expected to give *regularly* and *in proportion as he has prospered.* If what you give financially is a sacrifice so much the better . . . consider the price Christ paid for your salvation!

4. Grow in Grace and Christian Knowledge by frequenting the Holy Sacraments of Confession and Communion and by prayer, fasting and the study of the Christian Doctrine.

5. Draw others to the True Faith . . . your friends need the Church and your parish needs your friends. Christ's last command to the Apostles places upon His Church and its members the *obligation* to make converts. Help restore those who have wandered by your words and example.

6. Promote the spirit of charity (love) within your parish . . ."By this shall all men know that you are my disciplies, If you love one to another . . ."

7. Stand by the Parish Priest . . . The parish should be "not the priest's field but his force." Give your priest your loyalty, respect and assistance . . . he is your best friend.

8. Be Loyal to the Church and you will be loyal to Christ. Do not abandon your Church and God will not abandon you. St. Cyprian said, "He cannot have God for a Father, who has not the Church for a Mother."

9. Give evidence of the Power of Christ by your Orthodox Christian Life. Let the imitation of Christ be your guide.

St. Vladimir 's Orthodox Catholic Seminary

by KENNETH GABRIEL

Before delving into the subject matter, may I introduce myself as Kenneth Gabriel from the Syrian Antiochian Orthodox Catholic Archdiocese in the United States, who upon graduation from high school entered Syracuse University and later transferred to St. Vladimir's Theological Seminary. As a first semester student, I would like to share with you my impressions of Seminary life at St. Vladimir's Academy.

I call St. Vladimir's Seminary a truly Orthodox Catholic Seminary as we have students from every national Orthodox jurisdiction in the United States, including foreign born students. The Seminary's main objectives are to educate students for the Holy Priesthood and to unite all the national Orthodox Catholics into one American Orthodox Catholic Church—One United Body in Christ.

SEMINARY SUGGESTED BY DR. BENSEN IN 1938

The Seminary officially opened on October 3, 1938 after a suggestion was made by Dr. Basil Bensen in his report to the Sixth All-American Sobor to work out details of a plan to open a graduate school of theology in New York City. The realization of this decision was actualized by the official opening of the Seminary with classes being held at the church of "Christ the Saviour".

During the past twenty years—the Seminary has undergone many trials and tribulations, yet has managed to become one of the greatest Graduate Schools of Orthodox theology in the world. This was accomplished by the fact that those responsible for the maintenance of the Seminary both past and present have worked not for self-glorification but for the love of God and His Holy Church.

SEMINARY STAFF ACADEMICALLY STRONG

The Seminary is proud of its staff of professors who possess not only their doctorate degrees but who also show dedication to the cause of American Orthodoxy. The Seminary is recognized throughout the country as a Graduate Orthodox School of Theology. The Seminary staff includes the following: His Grace Metropolitan Andrey, The Reverend Fathers A. Schmemann, P. Schneirla, E. Ocokolich, P. Shafran, John Meyendorff and Professors, N. Arseniev, V. Kesich, A. Bogolepov, S. Verhovskoy, D. Grigorieff, N. Ozerov, B. Ledkovsky, A. Kodjak and S. Koulomzin.

A TYPICAL DAY AT THE SEMINARY

A typical day at the Seminary. We rise about 7:30 a.m. and go to the Chapel for Matin Service at 8:00 a.m. After Matins which is served in Slavonic and English, we eat breakfast and attend to our studies. Some of the students have a full seminary course while others are attending college full time. Those attending a nearby college take only one seminary course and complete their college and Seminary in six years, while the full time Seminary students, usually college graduates, finish the Seminary in three years. The Seminary courses are all in English and they usually commence at 9:00 a.m. After class we return to our apartment building where we do most of our studying. We observe study quiet-hours both during the afternoons and evenings. At 6:00 p.m. we attend Vesper service and then return to resume our studies or other extra-curricular activities. During the Advent Season in addition to our regular daily services, we attend Compline service at 10:30 p.m., during the week. We have Saturday Vigil services and the Divine Liturgy on Sundays as well as on Special Feast and Saints' days. Our life is centered around the liturgical cycle of the year observing the fasts, feasts and all holy days. The Seminary choir sings at all the services and also travels in the immediate area singing at various churches.

Seminarian Kenneth Gabriel

BROTHERHOOD OF ST. PANTELEIMON

Each Seminarian is obligated to serve either in the altar or to read at Matins, Vespers and Divine Liturgy services. The Seminarians give sermons and assist at services in order to acquaint themselves with the liturgical books and services. Almost all of the seminarians sing in the choir which is under the direction of Seminarian David Drillock. One of the greatest privileges of the Seminary is to participate in the Brotherhood of St. Panteleimon. This brotherhood began a few years by the seminarians themselves and its main purpose is to visit the sick in the New York City area hospitals.

Since many churches are in need of Sunday school supervisors, the seminarians assist them in the religious education program. Last of all is the St. Vladimir Orthodox Theological Seminary Student group. This is a social student organization whose main interest is in bringing a closer fellowship among the students.

PERIODICAL RELIGION RETREATS MEAN CLOSE UNITY WITH EACH OTHER AND GOD

There are periodically, religious retreats which bring the seminarians not only closer to God, but in a closer union with each other. Unity and love is the main emphasis at the Seminary—for we not only receive a well-rounded academic program, but also receive the principles on which man's humanity to man is based — love, humility and patience. Without these three virtues our whole theological training is in vain. The faculty stress the realization that in the Eucharist we are united not only to God but also to ourselves—becoming members of the One Body of Christ.

It is my sincere desire that this short dissertation has acquainted you with St. Vladimir's Orthodox Theological Seminary, a school of not only a high theological standing, but a school founded in love, that we may some day as St. Paul says, "I live, yet not I, for Christ liveth in me."

Colorful Rites Mark Blessing of Waters

by **BOB McGUFFIN,** ***Port Arthur News***

(Picture on Cover)

Under low hanging clouds on a spring-like day unfolded one of the most unusual and beautiful religious ceremonies to be seen in the area Jan. 10.

Epiphany—Feast of Lights—was held by the Eastern Greek Orthodox churches, and the waters of the Gulf of Mexico were blessed for another year.

Hundreds of persons of all denominations gathered around the Pleasure pier marina at 12:30 p.m. to watch the centuries-old rites performed by church dignitaries from a Coast Guard vessel off shore.

The Rev. Theodore Kyritsis, pastor of St. George's Greek Orthodox church in Port Arthurs, the Rev. Michael Welborn, pastor of St. Michael's Orthodox church in Beaumont and the Rev. Daniel Sakellariou of San Angelo, led the inspirational ritual, accompanied by officials and members of the churches in beautifully colored robes.

Standing by on shore in full dress uniforms, were units of the local National Guard and Sea Scouts acting as color guards.

A combined choir from the two churches stood in full regalia far out on a pier, singing and chanting in the Greek native tongue, to complete the active participants of the impressive ceremony.

Overhead, as the rites reached their climax, a flying cross, composed of airplanes flying in crucifix formation, added a modern touch to the tradition that dates back over a millennium.

The rites opened with Fr. Kyritsis chanting his blessings over the waters of Lake Sabine and the Gulf of Mexico, praying for smooth sailing and smooth transportation during the coming year.

A treasured wooden cross was then thrown into the water by Fr. Kyritsis, symbolizing Christ's baptism in the Jordan river.

Almost immediately, a white pigeon was released by the Rev. Welborn, reconstructing the Holy Spirit which descended upon Christ in the shape of a dove.

Before the splash of the cross had subsided, a number of divers from the Greek vessel Cape Araxos, who had been standing by for the event, scrambled into the waters, vying for the honor of retrieving it.

The cross was retrieved by Ionan's Athimaritis, who was presented with special blessings, a cross brought from Jerusalem and a financial reward of $25.

Following the colorful event, dinner was served to many of the spectators and members of the church. The mayor C. R. Eisler of Port Arthur and five other mayors from nearby cities were on hand for the event, as well as the dignitaries of government and church.

Only in one other area in the United States is the traditional rite presented. That is at Tarpon Springs, Fla.

St. George's, Washington, D. C.

by BABRARA YESBEK

Our Ladies' Myrhh-Bearing Society held their annual Christmas party on December 1, 1959, in the Church Hall and all present showed their appreciation of the planning committee's hard work by having a wonderful time. Th committee of hostesses, composed of Mrs. Nellie Busada, Mrs. Julia Haje, Mrs. Mary Moses and Mrs. Julia Zagby, had provided a beautifully appointed table with food and drinks in abundance, and the exchange gifts that each guest brought were pretty conversation pieces. Several out-of-town guests were welcomed, individually, to this affair, which was also a farewell get-together for Mrs. Zore David, leaving soon thereafter with her husband to settle permanently in Florida.

Mrs. Julia Haje read the names of many dealers who had contributed food for this party. Mrs. Zore David was presented with a lovely dresser set by President Tillie Barrick on behalf of the Ladies' Society; and in thanking the members Mrs. David extended an invitation for all to visit or write her in her new home in Miami.

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Congratulations and best wishes are in order for the following newly elected officers of the D. C. Chapter of SOYO for 1960: Mr. Michael Moses, President; Mr. George Hamaty, Vice President; Mr. Nicholas White, Treasurer; Miss Barbara Zacharia, Recording Secretary; and Miss Christine Yadgi, Corresponding Secretary. May they follow in the inspired footsteps of their retiring officers.

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The Men's Society of St. George's, at their regular meeting in January, decided upon the date of June 19, 1960, for the Burning of the Mortgage Ceremony. This date was submitted to and confirmed by his Eminence and plans are going forward for this celebration, at which time his Eminence plans to elevate Father John Nicholas to Archimandrite. More details will follow.

* * * * *

During the first month of the new year, three very popular and active young members of our congregation revealed their intentions to wed. Mr. and Mrs. Saleem Shama announced the engagement of their daughter Gloria (the lovely Miss Eastern Region SOYO of 1957) to Mr. Robert E. Madey of Brooklyn, New York, son of the late Elia Madey, famous Arabic poet-editor, and Mrs. Dora Madey. No date for the wedding has been set so far.

The engagements of the well-liked brother and sister team of Nazha and Nicholas Rattal were also made known by their father, Mr. Elias Rattal. Nazha's intended is Mr. Avery Huff, and their wedding is set for Easter Sunday. Nicholas' fiancee is Miss Patricia Brown, but their wedding date has not yet been announced.

We would like to extend here, on behalf of the entire congregation, sincere wishes for a lifetime of happiness to all these young people.

THE REVEREND JOHN NICHOLAS — *A Brief Biography*

by BARBARA YESBEK

On March 10, 1910, in the town of Kousba-el-Koura, Lebanon, a son was born to Nicholas and Marsha Israel. They christened the boy John. Other children followed, and John soon found himself the eldest of seven. Little did he realize in those days that his ambition to serve the church would some day bring him to the Capitol City of the United States.

After receiving his elementary training in the public schools of his hometown, in 1919 John entered the Seminary of Bellemond where he studied for narly four yars. He left Bellemond in 1922 to go to the College of the Freres in Tripoli, where he acquired fluency in both the French and Arabic languages. Upon completing the course and receiving a certificate to that effect from the Freres, John decided in 1927 to go home and take a course in photography, which he promptly did. Established in a trade, he set out for the New World, the first step being emigration to Central America, where he worked as a bookkeeper until he could enter the United States. This happy opportunity came in 1930, and upon being admitted to our beautiful country he went directly to Philadelphia, where he had home ties. There he resumed his career in photography.

In 1935 he married Miss Anna Nageeba Mitry, a girl from his home town in Lebanon, the ceremony being performed in St. George's Orthodox Church of Philadelphia by the late Archimandrite Agabious Golam. This union was blessed with the birth of two lovely daughters, Marjorie and Helen, the latter now Mrs. Thomas O'Brien. In addition to pursuing his photographic work Father was still known as John Nicholas Israel at the time, and was very active in St. George's Church of Philadelphia. At various times he held the offices of president, treasurer, and secretary of the Men's Society, besides often assisting in the church services with his fine voice.

In May 1947, the Archbishop ordained John a deacon and in June he was elevated to the priesthood and sent immediately to his first assignment—St. George's Church of Washington, D.C., where he has been ever since.At that time services were being

conducted in the little old church at 1009 Eighth Street, N.W. Even then the church was beginning to "burst at the seams" trying to handle the growing list of members who were anxious to start building on the lot acquired in 1945.

The new priest promptly entered into the spirit of the campaign for a new church, putting in countless hours of door-to-door canvassing for funds and pledges, and encouraging the various church organizations in their tireless efforts to raise funds. Years of cooperative effort began to bear fruit when in 1954 the church on Eighth Street was sold, and services for approximately fifteen months were conducted by Father John in a chapel so kindly loaned to the congregation by the Washington National Cathedral. Sometime during these numerous contacts with parishioners and public figures, Father John yielded to popular demand to become known simply as Father John Nicholas.

After eight years of alternating hope, doubt, prayers, and stormy uphill work, the beautiful new St. George's Orthodox Church of Washington, D.C., built on the lot at 16th & Webster Streets, N.W., was finally completed. The Cornerstone Laying and Consecration of the new church was held on December 4, 1955, with his Eminence Metropolitan Antony officiating. There was a sad note, however, in the happy celebrations. Mrs. Nicholas, the good "Khouriyeh," was not present to witness the success of this dream come true. Father John's faithful helpmeet and mother of his two girls had on September 8, 1954, been received with the faithful in paradise. In spite of his great loss, Father John continues to serve his congregation as a faithful pastor and leader.

During the years he has been in Washington, Father John has seen many improvements come about in his parish. To mention a few—the improvement of services in the church so that the young people may gain a better understanding of the beauty and tradition of our Orthodox faith; the remarkably increased enrollment in the Sunday School; the development of a trophy-winning choir; the organization of the local chapter of SOYO; and the fabulous success in September, 1959, of the Eastern Region SOYO Convention held in Washington and hosted by the D. C. Chapter.

The year 1959 was singularly eventful for Father John. In the summer of that year he re-visited his family and friends in Lebanon. He found his aged father ailing, but was happy to see his youngest brother Exa. Father Nicholas Habib of Kousba-el-Koura also serving the church. In July, 1959, his first grandchild, Marjorie O'Brien, was born. Then, in September 1959, after the success of the SOYO Convention here, he was informed of Metropolitan Antony's plan to elevate him to the rank of Archimandrite. Due to the unprecedented success of that young people's convention, enough was made to pay off the balance of the mortgage on St. George's Church of Washington, D.C., less than four years after its dedication. Upon being apprised of this fact, his Eminence requested the Men's Society to set a date for the Burning of the Mortgage Ceremony for his approval. The date of June 19, 1960, has been decided upon, submitted to his Eminence and approved by him; and on that day, God willing, Father John Nicholas will celebrate his thirteenth anniversary at pastor of St. George's, Washington, D.C.

St. George's, Terre Haute, Ind.

by Miss Helen Saikley

On Sunday, Jan. 24th, 1960, the Very Rev. Nicholas Nahas joined our Father Gregory Rowley in serving the divine liturgy. From 3 p.m. till 8 p.m., an open house was held for Father Nahas by Rev. and Mrs. Rowley at the parish house.

Sunday evening, the St. George Y-Teen Club elected new officers with Louis Corey, President; Wesley Rowley, Vice President; Vickie Corey, Recording Secretary; Frances Chagares, Corresponding Secretary; Rosemary Tanoos, Treasurer. Sponsor of the group is Haifa Corey.

The delegation accompanying Fr. Rowley to Toledo, Ohio, for the Diocesan meeting included: Mr. Joe Malooley, Pres. of St. George Board of Trustees of T. H.; Mr. W. G. Corey; Mr. Frank Shahadey and Mr. Mose M. Nasser.

On February 14, 1960, the St. George Ladies Society is planning a family covered dish dinner. Each family of the parish is to bring a covered dish to the Church Hall, and all will join together for dinner.

One of the main events of the season will be the Style Show and Bridge Party, sponsored by the St. George Ladies Society on March 17, 1960. Chairman for this affair is Mrs. Dee Copra.

St. George Church, Akron, Ohio

by Wade Haddad

Horns, hats, noise makers, confetti, food, drink, and dancing all went into making our New Year's Eve Dance, held in our recreation hall, a rousing success.

The hall was decorated with balloons and red plastic runners on the ceiling, and each table had a different assortment of hats, life savers, and 1960 calendars provided so generously by John Simon, Jr., who is a sales representative of the Gillespie-Pilcher Realty Company.

Food and drink seemed endless, especially with the continuous supply of relishes and potato chips served during the course of the evening. Music by the Drebecki Trio made for a very enjoyable evening of dancing from 9:30 p.m. to 3:00 a.m.

Before leaving 1959 in the past, skits were given by Jim Goson, RonSimon, and Wade Haddad, co-starring Norman Salem and George Haddad. If a Hollywood agent had been in our midst, we would probably have lost our outstanding actors.

John Simon, Jr., got back in the act when he appeared as "Old 1959," and Norman Elias as our brand new bouncing baby, "1960." "1959" gave an account of what had happened during the year, and then handed the job over to a year full of hopes and dreams to further and better ourselves.

After the excitement of the new year, a delicious buffet dinner of ham, turkey, salads, relishes, etc., was prepared by our Ladies Club. Those who assisted were Mrs. Ida Simon, Mrs. Catherine Shahady, Mrs. Sandy Goson, Mrs. Birdie Salem and Mrs. Dorothy Salhany.

The following is a list of the committee members who worked very hard for all to have a good time: Chairman, Kenny Salem; John Simon, Sr., Joe Haddad, Leo Jacob, Jake Mallo, Jim Goson, Ron Simon and Wade Haddad. For the first time, all tickets were sold in advance and none at the door.

NEW OFFICERS OF CEOCAS INSTALLED AT BROWN DERBY DINNER

On Monday, January 25, 1960, a dinner was given at the Brown Derby where the new officers of CEOCAS were installed. CEOCAS is Consolidated Eastern Orthodox Churches of Akron and Summit County in our area. A few of the members attending this dinner were Mabel Salim, Nancy Elias, Ergene Marnelos, Martha Haddad, Helen Mallo, Jake Mallo, Richard Simon, and our pastor, the Very Reverend Archpriest Father Nicholas Kobbs. Larry Kobbs did a wonderful job in playing the piano, and all were pleased with him. Mabel Salim was in charge of the tickets for this event from our parish.

The Annual Installation Dinner for the new officers of our Men's Club was held Sunday, January 31st. They are: Jim Mallo, President; Sam Kattouf, Vice-President; Jim Goson, Recording Secretary; Ron Simon, Corresponding Secretary; John Simon, Sr., Treasurer; and Jake Mallo, in charge of church supplies. The Men's Club meets on the first Monday of the month, and is presently concerned to liquidate the church mortgage, to black top our beautiful parking lot, and to erect a bell tower in the near future. Dr. Fayez A. Sayegh, internationally world-famous lecturer and writer on middle east affairs, was guest speaker at the dinner. We were quite fortunate in having him with us. Joe Haddad did a splendid job in selling tickets.

PARISHIONERS HEAR LECTURES ON ORTHODOX HISTORY

A new series of lectures on the History of Orthodoxy started Tuesday, January 26th, and will last for 5 weeks. All orthodox clergy are taking part in this project. Refreshments are served after each lecture. Recently, lectures were held on The Orthodox Religion and the Sacraments.

To start the year off right, Father Kobbs appointed 2 hosts and hostesses for each Sunday. After services, they have the pleasure of serving the congregation coffee and donuts and of making sure there is no stranger among us. We think everyone enjoys the opportunity to get together and talk things over. We're not forced to go each Sunday, but since both doors up-

stairs are locked, the only way out is through the hall, where you may stop and see your friends and neighbors.

Belated birth congratulations to Dick and JoAnn (Mallo) Maj, for their son Richard Edmund, born June 30, 1959; and to George and Miriam (Whetstone) Elias, for their daughter Denise Lynn, born October 11, 1959. Other proud parents and congratulations to Tom and Norma (Elias) Balaj, for their son George Paul, born January 12, 1960; George and Janet (Mallo) Thomas, for their daughter Sheree Lynn, born January 5, 1960; George and Lorena (Garner) Jacob, for their son John Vincent, born December 28, 1959; and George and Emily (Abraham) Haddad, for their daughter Amy Ann, born November 10, 1959, and who was baptized on January 10, 1960. Ronald George Sacy, son of Ronald Gene and Marilyn Jean (Winters) Sacy, was born April 8, 1958, and baptized January 3, 1960.

NEW FAMILIES ACCEPTED INTO PARISH

Families coming into the church are: Mr. and Mrs. William McCune and three children, Lela Mae, William, and Allan. They travel 113 miles each Sunday to and from church and are steady attenders. Dr. and Mrs. Charles DuVall and two sons, Charles and Stephen, and Mr. and Mrs. Ronald Sacy and son Ronald George are also other assets to our growing church.

Home from the hospital are Mrs. George Marnelos, Christina Haddad, and one of our cantors, Sam Jacob. We are all glad you are feeling better. Still in the hospital is Mrs. Mary Jacob. Our thoughts and prayers go to her for a speedy recovery.

Visiting our parish was George Latrash's sister from Jordan. Visitors are always a welcome sight.

In October 1959, Dr. John Jacob came home from the enchanting land of Hawaii. Presently, Dr. John is doing his residency work at the University Hospital in Cleveland, Ohio. In 1961, he will have his course in anesthesiology completed, and will be titled "Specialist."

Upon a week's approach of one's birthday or anniversary, Father Kobbs calls those people to the altar, gives a prayer, and blesses them for good health, happiness and fortune throughout the coming year. This service is done after our regular church service.

WEDDING NEWS

On Sunday, November 1, 1959, two of our young members, Wade Haddad and Florence Nakeff, were joined in marriage. A dinner was held for relatives and out of town guests at St. Joseph's Hall, where an open reception was later held. Upon their return from honeymooning in New York and Canada, they are staying in the groom's home, until April of this year when they plan to move to Cleveland.

Ronald N. Goson and Joan Boser, who were engaged September 1, 1959, have set their big day for February 20th. We all wish them the best of luck in their future life together. They will be North Hill residents.

This is Akron news for now. We'd like to say that we hope Mr. and Mrs. Henry Haddad and Mr. Tofeek Haddad are enjoying Miami, Florida. Mr. and Mrs. George Hanna are about to leave for this sunshine state for six weeks.

See you next month.

St. George Church of Canton, Ohio

by Helen Shaheen

"Behold how good and how pleasant it is for brethren to dwell together in unity."

At the annual general meeting of the parish of St. George, election of officers and trustees was held, at which all the executive officers were re-elected to their positions, and one new trustee was elected. As it now stands, the Board of Trustees is as follows: Honorary President, Salem Shaheen; President, Nicholas H. Shaheen; Vice President, Raymond Michael; Secretary, Bruce Abraham, Jr.; Treasurer, Michael S. Shaheen; Trustees, Edward Bendekgey, John Betros, Kelly S. Esber, Fred K. George, Eassa Shaheen, George K. Shaheen, Dr. Gus S. Shaheen, Masid N. Shaheen and Dr. Salem Shaheen, Jr.

Likewise, the Ladies Benelovent Society held its election of officers and retained all but one officer. They are as follows: President, Amelia Michael; Vice President, Ann Toney; Secretary, Rachel Blair; Treasurer, Mildred El Faye; Corresponding Secretary, Mary Michael. The president appointed Sally Bianchi as Sergeant-at-Arms.

The St. George Choir, with inflexibility of purpose and with the persistent coaching of Choirmaster Dr. Lloyd Shaheen, the musical accompaniment of Organist Rosemary Shaheen, and the assistance of the Rt. Rev. Archimandrite Gabriel Samne, has succeeded in mastering Professor Hilko's "Three Divine Liturgies". Two of these are the Arabic versions plus the Hymns and Tones. There is a feeling of exciting vigor and pride in achievement as one realizes the choir's senory outreach, its touch and hold upon the parents and grandparents through this medium of the beautiful Byzantine music in Arabic—the music with which the older generation grew up and which they love so dearly. When the priest, with raised supplicating arms, beseeches, "Let us lift up our hearts" and the choir responds, "We lift them up unto the Lord," and again the priest chants, "Let us give thanks unto the Lord"—and is chanted in the beautiful Arabic tongue, and projects a brilliantly animated luster and warmth to the humble petitions. And so, in spite of past reverses and oppositions, the Choir like "truth crushed to earth . . . has the eternal years of God on her side."

The St. George Youth Society held its Second Annual St. Valentine's Day Dance in the Church Hall and a sweetheart reigns. The affair was in charge of Rachel Blair and George A. Shaheen, and the proceeds will go to the Seminary Fund.

The Tau Phi Fratority held a Bake Sale in the Church Hall.

The Sunday School conducted a Tax Stamp Collection Contest which was won by the 5th and 6th grade class, whose teacher is Mrs. Mary Albert. All classes will participate in the Annual SOYO Essay Contest.

Facts About Boy Scout Troop 72 St. George Church of Worcester, Mass.

by Vladimir Smydan, Scoutmaster

The troop was organized in 1935. Its first sponsor was the Friendly House. In 1939 due to limited space at the Friendly House, the Syrian American Association took over sponsorship. In 1942 the troop moved to the church and has been here ever since.

The old Knights of St. George were actively responsible for the troop for many years and it was largely their support that kept it functioning these many years. You may say that today we were celebrating the Twenty-fifth birthday of the troop, with the Fiftieth birthday of Boy Scouts of America. The troop has been active in all the activities of the Local Council, and has attended summer camp at Treasure Valley in Paxton for the last 18 years. The Scoutmaster can remember when he could look over some fir trees into the camp and see where his Scouts were camped; but now, the trees hide the camp site from view.

Ours has been the only Orthodox troop in the city or country for many years. In fact up until 1955, this was one of twenty troops in the whole United States of Orthodox origin. Of all the denominations of Orthodox churches—Greek, Russian, Syrian, Rumanian, and Serbian—with a membership of 5,000,000 people, the St. George Syrian Orthodox Church of Worcester, sponsored one of the Boy Scout Troops accredited to this group. So you see, we have something to be proud of here in Worcester. It is believed that we were the only troop in the Syrian Orthodox Archdiocese, until 1955.

The present Scoutmaster has been with the troop since 1939 and has given generously of his time and effort to keep it active. One of the biggest problems through the years was the effort to keep and have an active committee to help with the training and administration of this troop. Now that the National Council of the Boy Scouts of America has decreed that all advancement applications have to be reviewed by a committee of three adults connected with the troop, we are in dire need at this time for adults who are over twenty-one.

Our enrollment is large and will grow with more help from some adults who are willing to help in a worthy cause, and keep

the name of our church foremost with the leaders of the Boy Scout Community. The troop serves to preserve the fundamentals of our religion in the youth of our church. In the past few years, Boy Scouts from our troop have earned the highest religious award that can be given to a Boy Scout in the Orthodox Faith, i.e., the Alpha Omega Award. Seven boys have earned this award since its inception by the Orthodox Committee on Scouting. This is a record not matched by any other church in the Diocese. We can truthfully say another first by Troop 72.

BOY SCOUT SUNDAY, FEBRUARY 8, 1960

The Boy Scout Troop of St. George Orthodox Church attended the church in a body, and were seated directly in front of the Holy Altar. As in other years on this day, the Boy Scouts relieved the Church board of many duties. They acted as ushers and also took the collection. The Epistle of the day was read by Star Scout Paul Mitchell. It was a very colorful scene to see all the Scouts in their neatly-pressed uniforms receive Communion.

Just before the end of the Divine Liturgy, Fr. Saliba presented Paul Mitchell with the Star Scout award. The Scoutmaster wishes to apologize for not having more awards on this day. Due to the lack of adult leaders he has had to hold up two candidates for the Alpha Omega Award until Orthodox Youth Sunday in June.

St. Michael's Church, Greensburg, Pa.

by Mrs. Ruth A. Solomon

Metropolitan Antony Bashir has graciously granted us the privilege of being our guest of honor at our fifth anniversary celebration, which will be held on May 15th. Divine Pontifical Liturgy will be followed by a banquet, choir concert, and a huffle featuring top entertainment.

The new officers of the Ladies Guild are as follows: President, Jennie Hanna; Vice President, Bessie Albert; Secretary, Elsie Asa, and Treasurer Dora Solomon. Attending the Installation Dinner, along with the local members, were the Ladies of the Myrhh Bearing Society of New Kensington. Guest speakers were the Very Rev. Fr. Nicholas Ofiesh of New Kensington, The Rev. Fr. Michael Massabini of Altoona, and the main speaker was our own priest, the Rev. Fr. John Chromiak. Committees for the new year were named. Special recognition was paid to four Guild members: Mrs. James Joseph, a Golden Wedding Anniversary Celebrant; Mrs. Joseph Mansour, a Silver Wedding Anniversary Celebrant; Miss Lila Zacur, a Valentine's Day bride-elect, and Miss Alice Sams, who recently joined the Air Force Nurses Corp. Toastmistress was Mrs. Joan Abraham.

Father John Chromiak was the guest of honor and main speaker at the Installation Dinner held by the Men's Club. The new Men's Club officers are President Joseph Mansour, Vice President Matthew Solomon, Secretary James Steeley and Treasurer John Charley.

SOYO held a card party on Feb. 2nd. Mrs. Helen Joseph was the chairman. A retreat is being planned by the SOYO. This will be held in the near future.

The Ed Sams of Irwin have welcomed a baby girl.

A party was held by the Men's Club in honor of the older fathers and men of the parish. Credit must be given to these men for keeping themselves and their families true to the Orthodox faith throughout all the years until our local church was organized five years ago.

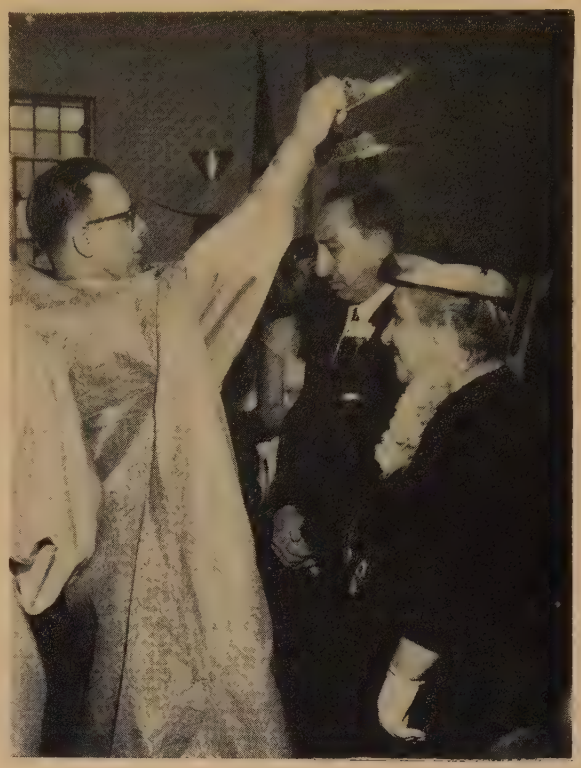
Sympathies go out to the family of Charles Abraham of Jeannette.

The American Arabic Council of Westmoreland County recently held their election. The new officers are President Joseph Mansour, of Greensburg, Vice Presidnt Donald Naimmy of New Kensington, Secretary Michael Abraham of Irwin, and Treasurer Albert Elias, Jr. of Jeannette. This organization is comprised of five major clubs and individuals. Its purpose is to further the social and educational benefits of the American-Arabic people of this county.

The building of our new parish home is progressing rapidly. We, along with Father John and his family, are anxiously awaiting its completion in April.

MR. AND MRS. JAMES JOSEPH CELEBRATE GOLDEN WEDDING ANNIVERSARY

A beautiful ceremony was witnessed by relatives, friends, and fellow parishioners as the Reverand Father John Chromiak, our Pastor of St. Michael's Orthodox Church, bestowed the traditional Blessing and performed the ritual, renewing the nuptial vows of Mr. and Mrs. James Joseph after 50 years. The Fiftieth Golden Wedding Anniversary was celebrated on Sunday, January 31st.



Hundreds of friends, guests, relatives, and parishioners of St. Michael's were gretted by the Josephs during open house and a reception which took place following services in the social room of St. Michael's Orthodox Church. Guests were present from Littleton, New Hampshire; Canton, Ohio; New Castle, Pittsburgh, Greensburg and surrounding communities.

Indeed the occasion was not only a blessing and a happy one for the Josephs, but also moved many of the people attending the Divine Liturgy who witnessed the beautiful ritual for the first time. Father John Chromiak placed upon their heads the jeweled crowns and bestowed renewed marriage blessings of the church upon the couple. He also presented a gold leaf Ikon to the lovely couple following the ritual. Altar baskets of yellow tulips, snapdragons and gold sprayed eucalyptus were presented by the 19 grandchildren of the Josephs.

Mr. and Mrs. James Joseph and their family are active members of our beloved church in Greensburg. They were married on January 21,1910 in Homs, Syria and came to the United tSates immediately after. Mrs. Joseph wore the gold watch and chain which she received from her husband on her wedding day 50 years ago.

Among those in attendance at this happy occasion were the couple's 10 children: Mrs. John (Dora) Solomon, George Joseph, Victor Joseph, Mrs. Lily J. Shehab, Henry Joseph, Ronald Joseph, all of Greensburg; Mrs. George (Victoria) Massouh, of Canton, Ohio; Mrs. Everett R. (Harriet) Monsour, Mrs. Carmen T. (Jeanne) Anton, of Pittsburgh, and Mrs. Joseph (Loretta) Lahout, of Littleton, New Hampshire. Mrs. Najeebie Joseph is 64 years of age and Mr. James Joseph is 70.

In addition to many nice gifts and cards, the celebrants received a family tree centerpiece, a gold cradle supporting a gold tree and miniature pink and blue dolls, from Mr. and Mrs. Lahout. Names of their children were inscribed on the dolls.

A dinner for the immediate family was held Sunday evening

at the Adams House. Alebrt Joseph, of New Castle, cousin of Mr. Joseph presided as the Master of Ceremonies, and special guests were Father and Mrs. John Chromiak. Many years of continued health and happiness and God's Abundant Blessings are extended to Mr. and Mrs. James Joseph.

4174 Courville Ave.
Detroit 24, Michigan
January 27, 1960

EDITORS OF THE WORD,

Gentlemen:

It is with great pleasure we renew our subscription to *THE WORD* for another year. We look forward eagerly to each copy. The priceless information regarding our Orthodox Faith, the explanations of the traditions and beautiful rituals by the learned clergy and laymen of our Church, tend to bridge the chasm between the different generations. We who were born and raised Orthodox took our faith for granted — neither questioning, nor in some cases, understanding. However, our children cannot blindly follow our lead; they ask, want to understand and demand to know the pertinent facts. Therefore, we find in *THE WORD* the means by which we, of the older generation, can comprehensively meet with our children in our Faith. All the problems and questions are answered clearly and concisely in regards to Orthodoxy and its relationship to other denominations in Christianity.

May *THE WORD* reach everyone everywhere.

Sincerely yours,
The Kamel Milhem Family

St. George Church, Cedar Rapids

by Betty Haddad

RECEIVED ALPHA OMEGA AWARD

Scout Donald Nimmer, age 13, son of Mr. and Mrs. Albert Nimmer received the Alpha Omega award from the Church Pastor Rt. Rev. George Ghannam at a recent ceremony at St. George Orthodox Church. This is the highest award of the Eastern Orthodox Catholic faith received by the scouts. (See picture on page 17, this issue.)

Donald is a member of Troop 5 of Central Park. He studied under the guidance of Father George for this outstanding award. Allan Nimmer, his brother, received the award two years ago.

Donald assists the leader of the Cub Scouts, attends camp each summer and participates in all the activities of scouting.

Donald attends Sunday School, is an altar boy and junior choir member. The ceremony was attended by his family, friends and scout leaders. After the ceremony Donald said: I am proud for this honor and pray that our faith may continue to grow and be strong.

LOCAL NEWS

New officers elected to the Board of Trustees for 1960 are Albert Nimmer, President; George Kacere, Vice-President; George Wehby, Secretary, and Abe Kacere, Treasurer. Last year was a successful one in the parish, with many activities such as dances, card parties, dinners, bingo parties and a very successful Syrian dinner with 500 attending.

St. George Ladies Auxiliary is planning its calendar for 1960, which promises many affairs to be enjoyed.

Newly organized in the parish is the married couples club.

Election of officers was held in December. They are: James Haddad, President; Delane Shaheen, Vice President; Phyllis Stevens, Secretary; Donald Shaheen, Treasurer, and Nick Nemer, Sergeant-at-Arms.

The club already sponsored a New Year's Eve Dance at the hotel, with a buffet luncheon served in the church hall. On February 14, a Valentine Dance was held through the efforts of this new club.

Sunday School has had 60 to 70 children attending each Sunday. The Christmas play was a success, with the older class doing the play 'Scrooge' and the younger children the Nativity scenes. The junior and senior choir participated.

St. Antony's Orthodox Church Tulsa, Oklahoma

by Emily Farhood

Our Tulsa chapter of SOYO would like to extend wishes to all SOYO chapters for a very happy New Year!

Recently, we elected new officers for the new year. Bill Naifeh received the gavel from our past presidnt Emil Farhood. Other members of the cabinet are: Emile Farhood, Vice President; Sharon Jenkins, Recording Secretary; Faith Rahal, Corresponding Secretary; Lafe Sartin, Treasurer; Emily Farhood, Public Relations.

On December 19, the Sunday School teachers of our parish gave a Christmas party for the children. The party was combined with a dress rehearsal for a Christmas play to be given the following day. The play was a success with all the parents and friends of the children in attendance. Following the play, coffee and donuts were served. Everyone sang Christmas carols and enjoyed the evening.

The Christmas Service was held Christmas Eve by our beloved Priest Father Louis Secabe, with a good attendance.

Helping to bring the New Year in, in fine style, was a dance sponsored by SOYO and the Cedar Clubs of Tulsa. Many people attended and had a fabulous time dancing to the music of Ray Peterson and his band.

January 24, 1960, will be a big and lucky day for someone! On this date a beautiful new "Ford" will be given away by our parish. The proceeds will go to the building of an Orthodox Church in Tulsa. We, the people of Tulsa have been trying for a long time to get started; and we are now on our way. May God give us the strength and Faith we need to continue. Also, on that date, a dinner will be given by our Ladies Auxiliary. We pray the dinner will be a success, and whoever wins the car, may it bring them luck and happiness.

We would like to take the opportunity to congratulate Miss Sumaya Naifeh on her recent engagement to Antoine Naifeh, from Beirut, Lebanon. May they have all the happiness in the world.

News from St. George, Boston

by Helen E. Rihbany

The little ladies of our Girl Scouts and Brownies invited their dads for a Girls Scouts and Brownies Father and Daughter banquet on Sunday, January 17, 1960. The dinner was prepared by the mothers of the scouts and served by the charming little hostesses. A play was put on by the group, games were played and the fathers proudly danced with their daughters. This memorable event was well attended and enjoyed by all.

The annual Installation Dinner of all the organizations of the Church took place on Sunday afternoon, January 31st, following a Corporate Communion of all the officers and directors of the various organizations. The newly ordained Father Peter Lambert served the Divine Liturgy with Rt. Rev. Archimandrite Ilyas T. Kurban. They were assisted by Subdeacon Michael Abraham of Glens Falls, New York.

The banquet was held in the Church hall immediately after the Liturgy. The following officers were installed by Rt. Rev. Ilyas T. Kurban:

BOARD OF DIRECTORS

President—Nicholas Abraham, Vice President—George Kady, Esq., Treasurer—James Ansara, Assistant Treasurer—Andrew Teebagy, Secretary—Elias Laham, Directors—John A. Ayoub, Charles Aymie, George Moses, James Peters, Sam Toney, Fred Yazbek.

LADIES SOCIETY

President—Mary Naimey, Vice President—Margaret Maloof, Treasurer—Alma Ferris, Recording Secretary—Adele Moses, Corresponding Secretary—Lillian Nackeley.

ADULT FELLOWSHIP

President—Mitchell Laham, Vice President—Charles Nohmy,

Treasurer—Abraham Maloof, Recording Secretary—Josephine Nicholas, Corresponding Secretary—Ann Elias.

SONS & DAUGHTERS

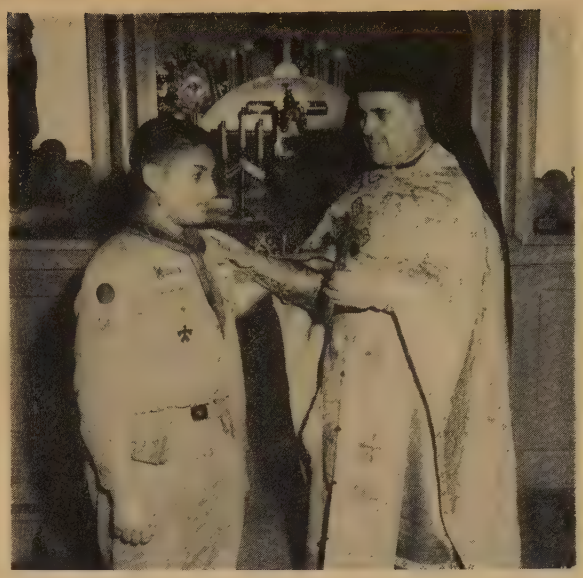
President—Michel Esa, Vice President—Jack Hanna, Treasurer—Alex Saba, Recording Secretary—Jennie Shaker, Corresponding Secretary—Gloria Haddad, Sergeant-at-Arms—Abraham Fannoney, Chaplain—Brenda Aymie.

President Nicholas Abraham served as Master of Ceremonies for this affair. President Abraham presented a plaque in memory of Khalil Fannoney for his dedicated and devoted lifetime service to St. George Church. This plaque will hang in the Sunday School Hall.

Lay cha'rman of our Archdiocese Board of Trustees, Monsour H. Laham spoke on the events of the meeting held in Toledo, Ohio on Jan. 13, 1960.

Guest speaker for the day was Dr. Zekin Shakhashiri of Beirut, Lebanon, an evchange professor at the Harvard School of Public Health. He spoke on the message of the Orthodox Church in America and particularly on the work and attainments made by St. George Church in Boston in advancing and propagating the Orthodox Faith.

Father Kurban directed his words to the newly elected officers and asked them to continue to work together as one body undivided. The banquet was well attended. To all the newly elected officers, w wish Godspeed and a year of success in serving our beloved Church.



Donald Nimmer, St. George Church, Cedar Rapids receiving Alpha Omega Award from Rt. Rev. George Ghannam, pastor.

Old Fashioned Religion And Our Modern World

(Continued from page 9)

There has always been its greatest conquest, that is, implicit faith in the truth revealed by Christ, obedience to the call of Him whose conquest was in the realization that right is might, that truth shall prevail against all odds, the belief that there is a universal law implanted in this world of ours against which none have ever won. Tyrants, dictators, men and women of great fame and fortunes discovered this fact too late.

The Crusaders tried their hand in applying a principle diametrically opposed to the spirit and the letter of Christianity. These European Christians, among whom were kings, queens and nobles in the early centuries of Christianity organized several expeditions to the Holy Land to drive the Saracens away from Jerusalem and other places which were dear to the hearts of every Christian. But their efforts time and again were fruitless, ending in frustration and defeat. Ironically enough, their defeat took place within hailing distance from the Mount where Jesus preached his immortal sermon, in which he declared, "Blessed are the peacemakers for they shall be called the children of God."

On what and whom may the church of Jesus Christ depend for its survival? The survival of the Orthodox Church depends upon the knowledge that being linked with God and the awareness of His Presence in us proproduces loyalty, fidelity, and courage. Imagine how the world's history changers won the day for God, starting with Christ who achieved his victory on the cross where we hear him praying, "Father, forgive them for they know not what they do." Or consider Stephen who while being stoned to death, prayed, "Oh God, lay it not to their charge." Or St. Peter who asked to be crucified with his head down. Or St. John Chrysostom, the Golden-Mouthed, who though dying in exile, prayed, "God in all things might be praised."

The survival of the Orthodox Church depends upon the utter loyalty, the fidelity and sacrifices of its membership. This is Christianity's supreme heritage. "You are my friends if you do whatsoever I commanded you," said the Master.

Man's wisdom has done much to beautify the world of ours and make living conditions comfortable. It has brought the world to one's elbow, so to speak, so that one could speak to someone anywhere, where telephone service is available. It has also shrunk our world in that you can get on an airliner and, in sixty flying hours you will arrive at the furthest point on the globe, to say nothing of the many electrical appliances in common, every-day use. But it can't escape our notice that with all these fun-making, time-saving devices we are not happy. Why?

The Sacred Writer tells us why. "The knowledge of God is the crown of wisdom." This, of course, means that God's knowledge is the crowning glory of man's wisdom, so that God's wisdom should permeate our worldly wisdom, the Christian way of life must be mediated in our way of life. Without it, our wisdom is like a body without a head, or a house without a roof, or a king minus a crown, or a bride without a bridegroom. With it life becomes livable and understandable, but without it life does not make sense. With it you sense the reality of God, something has arrived which has been missed. With it the Creator links hands with the created, communication has been established between heaven and earth, the human and the Divine are partners to share life's weals and woes. If man's wisdom brings the world to your elbow, Divine wisdom brings heaven to your living room. Could there be anything more inspiring than that?

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

BOOKS RECEIVED

Vrionides, Christos; *The Byzantine Chant,* 1959, Byzantium Publishers, Babylon, L.I., N.Y. 215 p. *Hymnal of the Byzantine Church Music of the Sacred Services of the Great Church of Christ.* 2nd ed. 1954, Christos Vrionides Pub. *Byzantine Chant,* a 12 inch Hi-Fi record by the famous *Byzantine Singers* and the Seminary Choir of the Greek Archdiocese, both male voices, under the direction of Prof. Vrionides, member A.G.O. Price: $5.00

For those who enjoy the historic and standard music of the Orthodox Church, Byzantine Chant; and whether they serve as cantors, choir-members or just enjoy listening, Prof. Christos Vrionides has provided the means necessary for all three.

Dr. Christos Vrionides, Professor of Music at the Holy Cross Greek Orthodox Theological School, Brookline, Mass., and a director of the Babylon Symphony, Babylon, L.I., N.Y., has distinguished himself in the music field for the many years he has been active in this country. Born in Greece, raised in a home where music was of prime concern, and later trained under the best of musicians in Greece and the U.S., Prof. Vrionides has no peer in this country for his knowledge and ability to interpret the sacred chant of the Church.

The Byzantine Chant is a book which traces the history and development of Byzantine Chant into its present form, and then provides detailed lessons and exercises in the chanting and reading of the Byzantine notation. This book is a must for those cantors and singers who desire to perpetuate the tradition of our Church's musical heritage.

The Hymnal, in its second edition, has been serving many choirs in Greek Churches in this country for several years. It has been well received, and the musical arrangements, as well as notation, are made specifically for the church choir with the Greek written phonetically in the English alphabet, and with the standard western notation being used in place of the Byzantine notation. It contains music of the Liturgy, plus the many "troparia" in use during the Church Year. Many of our choirs will find this book a welcome addition to the hymnals for the Divine Services.

For the listener, the record of Byzantine Chant offers an outstanding interpretation of the Chant described and taught in the other books of Prof. Vrionides. The quality of the singers voices makes this record the finest available for the Sacred chant of the Church. All three are available from: Vrionides Music Studio, Box 459, Babylon, L.I., N.Y. A.E.

Congar, Yves O.P., *After Nine Hundred Years,* The background of the schism between the Eastern and Western Churches. Translation of French original. Fordham University Press, N.Y., N.Y. 1959

This small volume is a welcome addition to the many books being written in recent years on the matter of Church "unity". Fr. Yves Congar, the eminent French Dominican scholar and ecumenist admirably traces the history of the circumstances in both East and West, which led up to and followed the final schism in 1054. The material presented is well documented and over a third of the book consists of footnotes. The style is lively and treats of the subject in a mild and eirenic spirit.

It must be pointed out, however, that as in all discussions of unity with the Roman Church, regardless of how friendly and Christian they may be in spirit, ultimately the only solution offered is complete submission to the historically indefensible supremacy of the Roman Pontiff, with all of its implications. Pere Congar, does write as best he can, under the circumstances of his own communion's position, and attempts as far as possible to stimulate a desire for "unity" both among those in the East and West.

The book is recommended as a useful source book for those interested in both Church History and Ecumenics; but it must be borne in mind that in spite of the noble and Christian attempt of the author to be impartial and fair, the work nevertheless is quite onesided in its survey, and careful only to record and quote those "facts" of history which it supposes supports its final thesis—a "Unia" for the East. —A.E.

Bulletin of Orthodox Christian Education, *For Better Teaching,* Teacher training manual for Orthodox Church Schools. Vol. III, No. 2, Summer 1959. 130 p. Orthodox Christian Education Commission, Nyack, N.Y.

"This manual has been produced by the Orthodox Christian Education Commission to fill a basic need," states the Introduction, and it can be said, without exaggeration, that this need has been filled as a start with this handy edition in paper-back.

Outstanding writers and theologians of the Orthodox Church have contributed extensive articles on the content of Scriptural, Dogmatic, and Liturgical tradition, which is necessary for each teacher in parish schools to know. The book also contains an extensive bibliography of Orthodox books and materials, as well as a complete chapter on "How to Teach."

Here is a manual for adults and teachers, which explains the usage and daptation of the other materials which are used with the pupils. It is highly recommended as a guide for the promotion of a more effective program of religious education in all of the parishes.

Subscriptions to the semi-annual bulletin of the Education Commission will be received by the General Secretary, Mrs. Sophie Koloumzin, 38 Glen Byron Ave., Nyack, N.Y. —A.E.

Ethnic Folkways Records—Three Albums. Ethnic Folkways, N.Y.C., N.Y. *Love Songs of Lebanon,* Sung in Arabic by the Sawaya Chorus, Accompanied by Four Native Instruments. *Arabic and Druse Music,* Recorded in Palestine. *Music of the Russian Middle East.* Music of Samarkand, Uzbekistan, Azerbajan, & Armenia.

Ethnic Folkways has been producing some of the finest recordings in the listening field in the past years. They have distinguished themselves in producing an authentic folk music record, which leaves on doubt in the mind of the listener as to its origin.

These recordings offer a pleasant experience in music, and one feels as though he were actually in these far off lands. The record market today offers a great variety of music of the Near East and Arab World, which is often well done, and professionally perfect. The Folkways people have attempted to present an authentic presentation of the music, done by the people in the places where it developed. There is something more attractive about these records which do not have the artificiality of the night club, or studio which one finds among other Near Eastern recordings.

For a cultural experience these recordings are highly recommended. See the advertisement in this issue.

Name Days . . .

by FATHER MICHAEL STOTT
Allentown, Penna.

The celebration of birthdays is not the original practice in Orthodox-Catholic homes. It only spread within the past few decades, replacing the earlier Christian custom of observing the feast day of the saint whose name was acquired in Baptism. Still today it is required that the name of an approved saint be taken in Baptism.

The celebration of saints' feasts is a part of the liturgical life of the Church. Thus any person observing the feast of "his" saint immediately enters into the warm sphere of liturgical radiation and spiritual enrichment. Compared to this, the celebration of the birthday is more worldly, merely natural, and almost accidental in its lack of significance.

It is not necessary that we do away with our customary birthday celebrations. But, we should certainly try to restore the meaningful Orthodox tradition of celebrating the feast of the saint whose name was given in Baptism and who is our personal patron, loving and helping us whether we observe or neglect his veneration. Children will surely not object to the keeping of the name-day, for to them it will mean, besides all its other significance, another personal feast day every year.

If a child has been taught to pray to his patron saint every night, he will greet the feast of this saint with a thrill of joy and spiritual elevation. It is his "own" feast, and the whole family should make him happily aware of it.

I have often asked children about the saints whose names they bore. It is tragically sad to see how few of them in our time have any idea who their patron saint is. They know nothing about him, they do not know when his feast is kept, they have no devotion to him. These same children, however, know most of the Hollywood stars and television celebrities; they (at least the boys) know the make of every car at a quick look; they know the names and achievements of the players on football and baseball teams. Only the saint whose name is theirs they do not know.

In our Church school we will teach the children the name of their patron saint and his day of veneration. But it is up to the parents to encourage them to keep and remember this day.

What has been said above we adult people might as well apply to ourselves. Do you know your patron saint? Do you celebrate his feast with Mass, holy Communion, and special prayer? Do you daily invoke his loving help and protection?

We are the stewards, the keepers of the Faith and traditions which have been handed down to us. Let us therefore, restore and maintain the Orthodox custom of venerating patron saints and celebrating name-days so that future generations may receive this treasure of which we are temporary custodians.

How To Prepare a Sick-Room and Patient for Communion

(Continued from page 8)

be manifested as in church when the services are celebrated there. All the members of the family, unless duties require their absence, should be in the sick-room kneeling and silently praying. There must be no smoking, and all radios and T.V.'s must be shut off. The inhabitants of the house should not be standing or sitting in other rooms as though they had no faith or piety. They should remain kneeling until the priest tells them to leave the room when he listens to the patient's confession. They remain outside of ear-shot during confession and then return when given a sign by the priest. Even while outside the room they should kneel and pray and not carry on idle conversations. Jesus Christ in the Blessed Sacrament, God Himself, is present in the house! The whole family must be present when the priest administers Holy Communion.* While in the sick-room, the family and others, should join in the prayers which they know: The Lord's Prayer, the Creed, and others, and devoutly follow the priest as he reads those they do not know. It will not be necessary to assist the priest if the table is prepared properly as mentioned above. Most priests will prefer to move about freely without any kind of interruption.

If the priest still has the Blessed Sacrament when he leaves, it is unbecoming to detain him with conversation. The person may have died before the priest arrived and so he will still have the Sacrament. If the patient dies after the priest has already prepared the Sacrament by placing it in the chalice and softening it with wine, the priest will communicate a worthy child present or consume it himself if he is fasting. After the priest has gone, the water in which he washed his fingers should be poured into the fire or into clean ground where no one walks. The warm water in the cup should be given to the sick person if he has difficulty in swallowing the Host. The napkins, if they were used, will be taken by the priest and burned. If the patient is unable to read the prayers of *Thanksgiving After Communion* by himself, these should be read for him by some member of the family. The same is true for the *Prayers Before Communion.*

From what has been said above, Holy Communion is not to be taken lightly or treated frivolously, either in church or at home. Due preparation must be made for it. The rule of fasting is dispensed with only in cases of really serious illness. Holy Communion apart from the church is an exception and one must not expect it unless one will not be able to attend church for a considerable time.

*) See the complete "Order for Communion of the Sick," in the *Abridged Euchologion,* compiled by the Rev. David F. Abramtsov, pp. 45-52.

THE GENERAL CONVENTION

Greetings and blessings to our beloved Clergy and Church Boards:

1. The General Convention of the Archdiocese will be held at the Shamrock Hilton Hotel, Houston, Texas, Tuesday, August 23rd, to Sunday, August 28th, 1960. St. George of Houston is the sponsor, Father Thomas Skaff, pastor, and Mr. K. E. Antone, General Chairman. You are requested to appoint your official delegates, and to fill the enclosed REPORT and authorization for the delegates from your parish. This report must be in our office *not later than June 25th, 1960.*

2. MEETING OF CLERGY. Tuesday, August 23rd, has been set for the Clergy meeting. All the priests are requested to arrive in Houston on this day.

3. MEETING OF ADVISORY BOARD OF ARCHDIOCESE will take place in the afternoon of Wednesday, August 24th. Members of this Board, pastors and church presidents, are requested to attend this meeting.

4. Each parish, in accordance with the Archdiocesan Constitution, has the right to *one delegate for each 100 persons in the* parish. It is very important, therefore, for each parish, to enjoy its full rights, by sending as many delegates as possible. Presidents of local church boards and other church organizations should be included in the parish delegates. The wisdom and experience of the local officers of churches will be a great help to the Convention.

5. It is the sacred duty of the priests and the parish boards to attend the Convention: either personally, or through their representatives. If, for any reason, you are unable to attend, please mail your written proxy, to havesome one represent you. We must appoint the various committees of the Convention, and we need the names of your delegates as early as possible. Please indicate in your report the committees your delegates would like to join. The priest who does not attend the Convention, and refuses to send his written proxy, is, by his own act, separated from the Archdiocese, and forfeits his rights in all its benefits.

6. All the information, regarding the various activities of the Convention, will come to you from the General Chairman, Mr. K. E. Antone, of Houston, Texas. Your prompt answers to all his requests are imperative for thesuccess of the Convention. Please do not plan activities during this Convention Week. The Reverend Clergy are kindly requested to have as many of their parishioners plan their vacation for the six tremendous days of this Convention.

Brooklyn, N.Y., February 20, 1960

Yours in Christ,

✠ METRONOLITAN ANTONY

THE AGENDA OF THE CONVENTION

1. PRAYER.
2. ROLL CALL.
3. CONVENTION'S OFFICERS APPOINTED.
4. MINUTE OF LAST CONVENTION.
5. METROPOLITAN ANTONY'S REPORT.
6. TREASURER'S AND FINANCIAL COMMITTEE'S REPORT.
7. PRESIDENT OF NORTH AMERICAN COUNCIL; PRESIDENTIAL REPORT.
8. RELIGIOUS EDUCATION COMMITTEE REPORT.
9. SACRED MUSIC COMMITTEE REPORT.
10. CONSTITUTION COMMITTEE REPORT.
11. RESOLUTION COMMITTEE REPORT.
12. 1962 CONVENTION CITY.
13. ELECTION OF NEW TRUSTEES.
14. OLD BUSINESS.
15. NEW BUSINESS.

PARISH ANNUAL REPORT AND AUTHORIZATION FOR DELEGATES TO THE FIFTEENTH ANNUAL CONVENTION OF THE ARCHDIOCESE

The St. ..... Parish of ....., has appointed the following delegates to represent this parish at the General Convention.

Name ..... Name .....

Name ..... Name .....

We have the following church organizations:

LADIES SOCIETY ..... Members; SOYO ..... Members; CHOIR ..... Members; SUNDAY SCHOOL ..... Members; ..... Teachers, and ..... Pupils.

Our church issues a local "News Letter" once per .....

Our Church contribution to the Archdiocese for 1959, was $....., and for this year 1960, $..... Our parish has ..... baptised persons. Individual contributions to the Archdiocesan Treasury from our parish for 1959 $.....

Our church property cost us $..... We have mortgage $.....

Those who are not able to attend must fill in the following proxy:

Because of inability to attend the Convention, we authorize the following to represent us at the General Convention this year:

Name ..... Name .....

Name ..... Name .....

Please reserve for our delegates the following rooms at the Hotel: ..... Rooms.

SIGNED: Rev. Fr. ..... Pastor.

Mr. ..... President.

St. ..... Church.

Address .....

City ..... State .....

Archdiocese Convention Houston, Texas

by WILLIAM ANAWATY

St. George Orthodox Church of Houston, Texas, in the happy role of being host to the 15th annual convention of the Syrian Antiochian Archdiocese Church, already has rolled out the traditional red carpet for the exciting convention dates of August 23, 24, 25, 26, 27 and 28th, 1960. Houstonians urge that you now circle these dates on the calendar and Houston further prom-

ises that these 5 extra-ordinary days and 5 heavenly nights will be a golden package you will forever remember.

It has been said that Texans brag. This we make no attempt to deny here but we should like to say if Texas brags, Texans really prove what they have bragged about. Your Houston hosts are exceedingly anxious to prove its promises to you — that this convention will by every standard attain the highest accolade in convention history.

It is natural to assume that each convention successively should be an improvement over the last, yet aside from the experience gained each year this city believes it has a professional "know-how" that is invaluable in the art of entertaining guests. The committees have spared no expense in providing the very finest talent available for your pleasure. Internationally famous singers, musicians and prominent entertainers will provide diversion that you will find unexcelled. Convention headquarters will be at the magnificent Shamrock Hilton Hotel, which is by all accounts one of the most luxurious hosteleries in the nation; featuring the largest swimming pool of any resort hotel with 44 waterside lanais and offering special convention rates. We cannot urge too strongly that you make hotel accommodations early. Encourage friends and neighbors to do so, and write directly to the hotel. Texas, the largest state in the nation, without a glacier, extends its heartiest welcome.

Those appointed to the executive committee in charge of arrangements for the convention are: K. E. Antone, general chairman; Father Thomas Skaff, co-Chairman; Mrs. Edward Kiatta, secretary; Louis Abercia, Religious activities, Bill Anawaty, publicity; Edward Murr, booklet; Albert Baker, registration; Louis Bosby, housing; Stevens Mafrige, reception; George Abercia, grand banquet; Mrs. Ralph Abercia, fashion show; Miss Annie Faour, beauty contest; Woodrow Monsur, entertainment; Lee Murr, Arabic entertainment; Mike Kaleel, outdoor activities; and Jack Abercia, N.A.C. of SOYO.

* * * * *

Elections of officers of the various organizations of St. George's Orthodox Church of Houston were held during the month of December. All the officers of the Board of Trustees were reelected to their respective offices for the year 1960. Mr. Louis Bosby, president; Mr. Woodrow Mansur, vice-president; Mr. Edward Murr, recording secretary; Mrs. Edward Kiatta, corresponding secretary and assistant treasurer, and Mr. Fred Barrow, treasurer.

Also, all the officers of the St. George's Altar Society were reelected. Mrs. William Attra, Sr., president; Mrs. Toffie Abercia, vice-president; Mrs. James McCarble, secretary; and Mrs. L. C. Saeger, treasurer.

Officers of St. George's Sunday School Guild elected are — Mrs. Jack Parker, Sr., president; Mrs. Nick Sahadi, vice-president; Mrs. Alex Barrow, Jr., secretary; Mrs. Ralph Abercia, treasurer.

Installation services were held after the Divine Liturgy on Sunday, January 31st, at which time all the officers were sworn in by Father Thomas Skaff. All the officers received Holy Communion during the Divine Liturgy. Officers for the St. George Youth Organiaztion Chapter of S.O.Y.O. and the St. George's Choir Club had previously been elected and installed.

Need For Greek Orthodox Census an Imperative One

by Nicholas L. Zouras, M.D.
Lieutenant USNR, G.O.Y.A. National Study Committee Chm.

The Greek Orthodox Church of America is approaching that level of accomplishment from which vital institutions in the field of education and social welfare can be established. Efforts are now being made by Archbishop Iakovos for the reorganization and revitalization of the Archdiocesan structure as a prime step before embarking on the creation of those indispensable components of our Christian Mission. One of the greatest obstacles to the fulfillment of an effective Archdiocesan program, however, is the marked paucity of facts concerning the Greek Orthodox people themselves.

It is no secret that only about 50,000 persons are church members in good standing with our Archdiocese via the Decadollarion. There aren't too many more than this who are members in good standing with the local parish communiities. At the most, these paid members could represent only about 175,000 Greek Orthodox people if we use the 1959 U.S. Census Bureau statistic of 3.5 members per urban family in the United States; and we must agree that just about all of our 355 communities in the United States exist in an urban setting.

The 1959 *Yearbook of American Churches* estimates that there are 1,150,000 members under the Greek Archdiocese of North and South America; other sources give up to 1,500,000 members. This means that there are about 1,000,000 and possibly more individuals (young and old) or approximately 300,000 families that are *not* paying their Dodecadollarion or local parish membership dues. This niggardly neglect or evasion of responsibility by such a vast majority of our so-called Greek Orthodox communicants is the main basis for having so few facts to work with and so little money to operate and expand on.

It behooves the Archdiocese to organize immediately a committee of select laymen and clergy to establish the machinery for a census of the Greek Orthodox population. This survey should be a personally conducted canvass with actual home-to-home solicitation by organized volunteers from the local parishes. Where it is difficult to get an adequate number of volunteers then a telephone canvass can be easily done with personal door-knocking only at those homes and apartments which have no telephone.

This essential census project is not at all impossible for us Greek Orthodox to do and to do soon. Just recently the first such detailed survey to have been conducted in the history of our Archdiocese was completed in the Washington, D.C. area. This pilot survey was not only able to locate the residences of several thousand of our communicants heretofore unknown in the greater Washington area, but was able to derive invaluable information on the size and distribution of the communicants by area, sex, and age groups as well as statistics on occupation, education, place of birth, language abilities, church attendance, marriage and baptismal status. Their united census committee went ever further in that they conducted an opinion poll at the same time to see what was considered to be the greatest need far and above all else.

To illustrate further the many consequent values of this Washington, D.C. census, there is in existence now a vast file from which new church members can be encouraged; there is an increased stature of the Greek Orthodox religion among the general public as well as among the faithful themselves; there is a new movement among the Northern Virginia communicants for a much-needed suburban church; and there are architectural plans already drawn up for the first parochial school in the area.

There is no doubt that such a personalized study will require much preliminary preparation and research of the city or county level with the different parishes in the various areas cooperating along with the nation-wide coordination in respect to things, publicity, standardization of questionaire, and statistical analysis.

Furthermore, this census is actually a chief requisite of that indispensible personal approach to our Christian Mission, and the Chrstian Mission is the only reason for our existence. Likewise, it should be reemphasized that the practical value of this nationwide census is derived from the urgent need among the Greek Orthodox for FACTS as a basis for their planning and for their actions.

We urge all our church leaders of the lay and clergy to give instane support for this census survey and to start the wheels turning now for its effective realization in the very near future.

BAPTISMS

By: Fr. Nicholas Beshara, Allentown, Pa.

SOLOMON, Chery Lou, Sept. 29, '59; Charles Solomon & Eleanor Solomon; George Atiyer & Rosemarie Atiyeh.

TULABER, Joseph Charles, Dec. 28, '59; Steve C. Tulaber & Eleanor Hanna; John Hanna & Barbara Taibi.

By: Fr. Alexander Curry, New Castle, Pa.

MOSES, Waddy John, Jr., June 25, '59; Waddy J. Moses & Margaret Matecka; James Thomas & Norma Moses.

By: Fr. Victor George, Bridgeport, Conn.

CHAPAR, Albert Abraham, Aug. 6, '59; Albert A. Chapar & Stella Nastu; Nicholas Chapar & Catherine Nastu.

GRAMESTY, Gregory, Sept. 4, '59; Albert Gramesty & Lillian Showah; Nicholas Gramesty & Rose Steck.

By: Archimandrite George Ghannam, Cedar Rapids, Iowa

NASSIF, Adolph ., March 20, '59; John G. Nassif & Marie S. Nassif; Michael G. Nassif & Anna Abraham.

By: Fr. Nicholas Husson, El Paso, Tex.

RIZK, George Thomas, Aug. 26, '58; Peter Rizk & Skee Jacobs; Dale Nasser & Mrs. Joseph Lyon.

By: Archimandrite Ellis Khouri, Grand Rapids, Mich.

BELTZ, Wayne R. John, Feb. 7, '32; Ralph F. Beltz & Ellen Klass; Ferris Salhaney & Tilli Sayfie.

CLAY, Renee Mary, July 21, '58; Douglas Duane Clay & Mrs. Nora Maloley; Nicholas Salhaney & Maxine Hattem.

By: Fr. George Koury, Pawtucket, R.I.

KILSEY, Audrey Ann, July 28, '59; Frederick L. Kilsey & Camilla A. Dakake; George Kilsey & Alice Maurice.

MATOOK, Michael Alan, July 16, '59; Fred Matook & Mary Mansour; George Matook & Virginia Mansour.

McNEIL, Richard John, Nov. 27, '59; Richard E. McNeil & Evelyn H. Matook; Nicholas Matook & Louise M. Osborn.

SIMON, Stephen B., June 12, '59; Leo G. Simon & Dorothy G. Travers; Gabriel C. Simon & Virginia Ruggiero.

By: Archimandrite Ilyas Kurban, Boston, Mass.

DERANEY, Michael Thomas, Nov. 15, '59; Louis M. Deraney & Leonora M. Magee; George Deraney & Josephine A. Ashey.

SHAHEEN, Robert Samuel, Oct. 23, '59; Samuel T. Shaheen & Lillian R. Curry; Albert Abraham & Mary Abraham.

By: Fr. James Meena, Los Angeles, Calif.

ABDELNAUR, Lameza Jeanette, April 2, '59; George J. Abdelnour & Selma Malouf; Assad S. Abdun-Nur & Selma Doumani.

AWAD, Roger Edward Nicholas, Oct. 19, '59; Edward G. Awad & Lila Rihbany; Joseph Awad & Yvonne Rihbany.

HADDAD, Rose Marie, Sept. 8, '59; William G. Haddad & Mary R. Attyah; Albert Attyah & Mrs. Rose Attyah.

MONA, David George, July 13, '59; Joseph Mona & Mabel Nasser; Abraham Tahmoush & Mrs. Rose Nasser.

RAFEEDIE, Diana Jean, Aug. 7, '59; George A. Rafeedie & Andrea Fay Abdo; Lewis Habash & Mrs. Doris Holmes.

RAIES, William Paul, Sept. 29, '59; William A. Raies & Virginia Walker; George Elkouri & Mrs. Evelyn Murr.

By: Fr. Paul Moses, Boston, Mass.

CAHALY, Roxane; May 19, '57; Faris C. Cahaly & Mary Nashawaty; Mitchell G. Nashawaty & Agnes George.

By: Exarch Herbert Nahas, Wilkes-Barre, Pa.

ABRAHAM, Denise Marie, Aug. 21, '59; William M. Abraham & Billie M. Elliott; Gordon Abraham & Olga Abraham.

ABRAHAM, Sheffe George, Oct. 7, '52; Sheffe J. Abraham & Corrine George; William Abraham & Jeanette George.

COVIELLO, Deborah Marie, Sept. 22, '59; Frank L. Coviello & Angeline Coury; Joseph Moses & Ruth Coury.

COVIELLO, Frances Lyn, Sept. 26, '52; Frank L. Coviello & Angeline Coury; Albert Coury & Mrs. Joseph La Carte.

KRESGE, Raymond Albert, July 12, '59; Raymond C. Kresge & Rose-Marie Cross; Norman P. Cross & Sarah Cross.

MOSES, Michael Richard, Dec. 23, '59; Michael Moses & Hope M. Cicon; Michael Moses & Anne Shahda.

RHODES, Cynthia Susan, July 3, '59; Carl T. Rhodes & Jeanette George; Sheffe J. Abraham & Eleanore Kochen.

By: Fr. John Newcombe, Beckley, W.Va.

HANNA, Cynthia Lynn, Aug. 13, '59; James V. Hanna & Constance J. Mickel. Albert A. Ayoub & Jenny Gennan.

By: Fr. John Nicholas, Washington, D.C.

AED, Shelley Ann, July 30, '59; Samie T. Aed & Victoria Tanous. Mitchell F. Aed & Nellie Kiatta.

NADER, John Gregory, Oct. 4, '59; Robert Albert Nader & Marie J. Nader. Basil Nader & Nezha Rattal.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

SHAHEEN, Sameera Lyn, Jan. 24, '59; Richard F. Shaheen & Joan Paddleford. Ralph Farha & Blanche Farha.

By: Fr. John Reinhold, Los Angeles, Calif.

DABBAH, Gary Dean (John), May 19, '59; George F. Dabbah & Samira Salah; Elias F. Dabbah & Mrs. Turfeh Dabbah.

SAFADY, Gregory Elias, Sept. 19, '59; Fred J. Safady & Eleanor H. Sady. Nassif Sady & Mrs. Dolores Saba.

By: Fr. Gregory Reynolds, Louisville, Ky.

MALLICK, Sonia Marie, March 3, '58; Rias Sawaya Mallick & Rosemary Mallick. Lee A. Farah & Elizabeth J. Tracy.

WAINWRIGHT, Jacob Karem, Dec. 4, '59; Harold L. Wainwright & Mary Karem. Michael Hanna & Camella Hanna.

ZADY, Goson Albert, May 12, '59; Albert G. Zady & Katherine George. Adel S. Ziady & Mary George.

By: Fr. Paul Romley, Pittsburgh, Pa.

HADDAD, Rachel Louise, Feb. 28, '59; Henry A. Haddad & Deloris H. Waldo. Fay Thomas.

THOMAS, George Deeb, Oct. 23, '59; Edward Thomas & Mary A. Elias. William Bryan & Katherine Thomas.

By: Fr. Thomas Ruffin, Detroit, Mich.

BASHARA, Marilyn Lee, Oct. 9, '59; Richard L. Bashara & Lena A. Hackem. George Bashara & Ilhamie E. Hackem.

BASILA, George Anthony Said, Oct. 4, '59; Gerald Said Basila & Minerva E. Ayoub. Joseph Jabara & Amelia Ayoub.

DARANY, George G., Jr., Sept. 17, '59; George G. Darany & Dorothy Bashara. Joseph Darany & Georgine Bashara.

DERATANY, Anthony David, July 29, '59; Anthony Deratany & Mary Cook. George Deratany & Carmen Cook.

FARRAH, Albert Esa, May 21, '59; Albert Farrah & Helen Apostolou. Moses Giananopolis & Rena Giananopolis.

FORZLEY, Patricia Katherine, Sept. 28, '59; Alfred N. Forzley & Lena P. Fares. George Forzley & Evelyn H. Forzley.

HARABADIAN, Perri Ann, Aug. 28, '59; George Harabadian & Genevieve Ayoub. Wilfred Ayoub & Carmellea Ayoub.

JABARA, Barbara Melia, Mar. 31, '59; Joseph G. Jabara & Mary J. Haddad. Victor G. Jabara & Mary T. Deratany.

By: Fr. Nicholas Saikley, Lawrence, Mass.

KEAMY, Eric Fadoul Andrew, Aug. 14, '59; Frederick Keamy & Marilyn Karkos. Mitchell D. Keamy & Violet S. Keamy.

EAMY, Leilah Anne, Dec. 11, '59; Mitchell Deeb Keamy & Adeline E. Lahood. Frederick Keamy & Violet Keamy.

ZIADY, Abraham George, June 20, '59; Abraham Ziady & Juliette E. Hannouche. Antoine Hannounche & Evan Yameen.

By: Archimandrite Athanasius Saliba, Worcester, Mass.

BOURISK, Sheryl Ann, Aug. 6, '59; John J. Bourisk & Barbara M. Bourisk. Edward M. Peters & Gerda K. Gourgouras.

GAMMAL, Gayle Ann, Oct. 28, '59; Albert Gammal, Jr. & Margaret Romley. Abraham A. Gammal & Mary Gammal.

PETERS, Donald Joseph, Aug. 7, '59; Donald Peters & Joyce Samra. Charles David & Rose M. Mackoul.

SAMARA, Keith Michael, Sept. 19, '59; Robert M. Samara & Frances Adams. Randolph Samara & Janice Samara.

SAMIA, Gail Ann, Oct. 24, '59; Edward E. Samia & Marie E. Mele. Abraham Esper & Evelyn Kalil.

By: Archimandrite Gabriel Samne, Canton, O.

ALBERT, Diana Lyn, Sept. 29, '59; Louis Albert & Josephine Manson. Basil Albert & Josephine Albert.

JOHNS, Michael David, Aug. 21, '59; Michael G. Johns & Martha Albert. James G. Johns & Mrs. Betty J. Charles.

TURK, Nicholas oseph, Oct. 2, '59; Deeb Turk & Marguerite Shaheen. George K. H. Shaheen & Margaret M. Shaheen.

By: Archimandrite Michael Shaheen, Montreal, Canada

BARAKETT, Vanda Marie, July 31, '59: Pierre Barakett & Nermine Boubeshara. Shafie Barakett & Helen Barakett.

BISHARA, Loraine Mary, Oct. 29, '59; James Bishara & Mary Shakra. Dr. Frank Shamy & Vivian Saykaly.

COOK, William Norman, May 25, '59; Gordon Cook & Janet Wright. William Cook & Shirley Chamandy.

By: Economos Michael Simon, Paterson, N.J.

ATTAL, Charles Alfred 3rd, Aug. 22, '59; Alfred Attal & Mary Blanton. Charles Attal & Florence Attal.

By: Fr. Thomas Skaff, Houston, Tex.

MACEY, TerriLynn Helen, March 13, '59; Jack N. Macey & Doris M. Margiolos. William A. Faour & Irene M. Abercia.

MOSES, Paul Alan, July 22, '59; Eugene F. Moses & Julette Abercia. George Faour & Lula P. Macey.

By: Fr. Michael Stott, S. Glens Falls, N.Y.

SALEM, Lynn Marie, Dec. 22, '59; Ralph G. Salem & Beatrice Jacobs.

By: Fr. Theodore Ziton, Montreal, Canada

KISHFY, Donna Marie, Sept. 5, '59; Nicholas Kishfy & Gloria Chacra. George Kishfy & Angeline Assaf.

MARRIAGES

By: Fr. Gabriel Ashie, Englewood, N.J.

CHACHO, Paul & Antosia Szweda; Feb. 13, '60. Joseph Yuschak & Anna Yuschak.

By: Fr. Alexander Curry, New Castle, Pa.

CURRY, Robert G. & Leona Lugar; Nov. 25, '59. Donald Angus & Vivian Curry.

THOMAS, James & Sophie Moses, Dec. 26, '59. Ralph Moses & Rose Nicholas.

By: Fr. Victor George, Bridgeport, Conn.

GRAMESTY, Nicholas & Marie Barbiero, Jan. 16, '60. Nicholas G. Macol & Mary Gramesty.

By: Fr. Samuel Makad, Monessen, Pa.

TONY, Michael & Lillian Urich; Jan. 23, '60. George Tony & Shirley Hoch.

By: Fr. James Meena, Los Angeles, Calif.

MURR, Joe & Evelyn Raies; Jan. 23, '60. William A. Raies & Virginia Raies.

RAIES, William A. & Virginia Walker; Jan. 23, '60. Joe Murr & Evelyn Murr.

By: Fr. Paul Moses, Boston, Mass.

AYAN, Thomas & Mary F. Whittington, Jan. 2, '60; Joseph N. Nijjar & Mary Ayan.

BEZREH, George R., Jr. & Dolores Stephens, Dec. 27, '59; Anthony Bezreh & Priscilla M. Stephens.

STEIGER, Arno & Leila B. Homsy; Dec. 13, '59. John Homsy & Jamilem Diguida.

By: Fr. George Nasser, Johnstown, Pa.

CRYNES, Ronald E. & Dolores Joseph; Jan. 24, '60. Theodore Joseph & Ann Michnya.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

COURY, Annis E. & Louise Benson; Jan. 17, '60. Fred Farha & Mrs. John Coury.

REED, Louis Calvin & Rosemary Shaheen; Feb. 6, '60. T. D. Thompson & Victoria Shaheen.

By: Fr. Phillip Saliba, Cleveland, O.

BRODY, William S. & Eleanor Aftoora; Jan. 3, '60. Patrick E. Aftoora & Evelyn Deeb.

COUREY, Ronald R. & Shirley Ann Kassouf; Dec. 27, '59. Norman Yunis & Sandra Kassouf.

JACOBS, Fred M. & Elaine Khoury; July 11, '59. Adib Nader & Coreen Khoury.

KLEPATSKI, Leonard R. & Barbara A. Carner; Sept. 5, '59. Victor Darwish & Mary Darwish.

FUNERALS

By: Archimandrite Gregory Abboud, Toronto, Canada

MITCHELL, Edith Maude, 71; Jan. 28, '60: Husband.

By: Fr. Nifon Abraham, Norwood, Mass.

MIKE, John, 70; Feb. 2, '60: Wife, 2 Sons.

By: Fr. Michael Buben, Geneva, N.Y.

ALBERTS, Julia Brody, 75; Jan. 31, '60: Husband, 3 daughters, 1 step-daughter & 7 grandchildren.

ESSA, Mary Abraham, 66; Jan. 22, '60: Husband, 5 daughters, 2 sons, 4 sisters, 2 brothers.

By: Fr. Alexander Curry, New Castle, Pa.

MIKE, James, 46; Jan. 7, '60: Wife, Son, Daughter.

TONY, Mrs. Ann, 77; Dec. 29, '59: 4 Sons.

By: Archpriest Nicholas Kobbs, Akron, O.

MANSOUR, George D., 59; Feb. 2, '60: Wife & 3 children.

By: Archimandrite Ilyas Kurban, Boston, Mass.

FANONEY, Khalil, 50; Dec. 11, '59: Wife, 2 sons & daughters.

MALOOF, Takla, Jan. 22, '60: One Son & Daughter.

MOSES, Nicholas, 76, Jan. 20, '60; 2 Daughters.

By: Fr. James Meena, Los Angeles, Calif.

ARBEELY, Mary, 80; Jan. 25, '60: Daughter & brother.

NASSIF, Mike Massad, 62; Jan. 19, '60; Wife & 4 sons.

TAMER, Simon Skaff, 60; Dec. 31, '59: Wife, Son & 2 daughters.

By: Fr. Paul Moses, Boston, Mass.

CAHALY, Robert G., 7; Jan. 5, '60; Mother, Father, 1 brother & 2 sisters.

DAHOOD, George Nicholas, 87; Dec. 13, '59; One brother & 2 sisters.

JABHOUR, Abdow S., 71; Jan. 26, '60: Wife, 1 Son & 3 daughters.

JARJOURA, John, 68; Feb. 6, '60: 5 Children.

NASHWAY, (Nashwaty) Matty, 49; an. 6, '60: Mother, 2 brothers & 2 sisters.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

THOMAS, Sam, 64; Jan. 3, '60: Wife, 1 son & 1 daughter.

By: Fr. Gregory Reynolds, Louisville, Ky.

DEEP, Willie A., 68; Jan. 14, '60: Wife & 4 children.

By: Fr. Thomas Ruffin, Detroit, Mich.

COURI, John A., 68; Jan. 3, '60; Wife, 3 sisters & 1 brother.

DEEBA, Mary, 80; Nov. 22, '59: 3 Sons, 2 daughters, & 1 sister.

HARB, Samuel A., 57; Jan. 30, '60: Wife, 3 sons, 3 brothers & 1 sister.

JOBES, Mary, 81; Feb. 1, '60: 1 Daughter, 1 son & 1 brother.

KISWINEY, Anna, 69; Jan. 29, '60; Husband, 2 daughters & 1 son.

KOURY, Abraham, 78; Nov. 29, '59; Wife, 4 sons & 1 daughter.

NAHAS, Isabelle, 70; Jan. 11, '60; 2 Daughters, 2 sons & 1 brother.

By: Fr. Paul Russell, Sioux City, Ia.

SKAFF, Sadie, 69; Jan. 15, '60: Husband, 6 Sons, & 5 daughters.

By: Fr. Nicholas Saikley, Lawrence, Mass.

SAMRA, Abraham, 73; Dec. 19, '59: Wife, 2 Sons, 4 daughters.

By: Fr. Gabriel Salhany, Niagara Falls, N.Y.

AFIFI, Eva Fadel, 60; Feb. 4, '60: 3 Sons & 3 daughters.

By: Archimandrite Athanasius Saliba, Worcester, Mass.

AZAR, John Salem, 74; Jan. 4, '60: Wife, 2 Sons, & 3 daughters.

By: Fr. Thomas Skaff, Houston, Tex.

FAOUR, Jack F., 59; Jan. 7, '60: Wife, 1 Daughter, 4 sons, Mother, 2 sisters, 4 brothers.

By: Fr. Michael Stott, S. Glens Falls, N.Y.

SALEM, Lynn Marie, infant; Dec. 26, '59: Parents, 1 brother & 1 twin sister.

The Orthodox World

MOSCOW PATRIARCH ADDRESSES SOVIET DISARMAMENT CONFERENCE

MOSCOW (RNS) — Moscow Radio broadcasts featured the appearance of Patriarch Alexei, head of the Russian Orthodox Church, at the Soviet National Disarmament Conference which opened here.

Speaking on behalf of the Church, Patriarch Alexei said that for centuries it had fought for peace, and today it must "rally Christians of the world against the threat of war."

Stressing that his Church "condemns atomic explosions," the patriarch said it will "bless all who will work for the removal of all armaments and oppose the threat of a new war."

In his concluding remarks, Patriarch Alexei praised the Soviet government's "work for peace."

POPE OPPOSES COUNCIL DEBATE ON CHURCH DIFFERENCES

VATICAN CITY (RNS) — Pope John XXIII, at an audience to members of the Central Committee of Italian Catholic Action, said he was opposed to discussions at the forthcoming Ecumenical Council of differences existing between the Catholic Church and non-Catholic Christian Churches.

The Pope stressed his was desirous of a reunion of all Christendom as a result of the Council — expected to be held in 1962 or early in 1963 — but would not agree to a public debate that would "not solve anything."

"If the separated brothers (the Protestants and Eastern Orthodox Churches) wish to do something concrete about the desire for (Christian) unity, which is something we all share," he said, "We can say to them with keen affection: 'This is your house; this is the house of those who bear the sign of Christ!" This was a reference to the Catholic Church.

The Pope's statement which was made public later by the Vatican press office, repudiated proposals for discussions and debates at the Ecumenical Council which the Pontiff said "some persons were proposing."

Pope John said the Church is at present attempting to bring its rules and regulations "up to date" through steps such as the synod of the Rome diocese. Through modernization efforts, he stated, the Catholic Church is laboring "ever better to respond to its Divine mission and to meet the needs of today and tomorrow."

JACOBITE SYRIAN CHURCH LEADER VISITING JORDAN

JERUSALEM (RNS) — Patriarch Ignatius Jacob III, head of the Jacobite Syrian Church of Malabar, arrived in the Arab-held Old City of Jerusalem for a three-week visit to Jordan.

It was announced that the Patriarch, whose seat is in Homs, Syria, would stay at St. Mark's Monastery in the Old City and attend rites on Jan. 9 marking the Eastern Orthodox Christmas. He will not visit Israel it was stated.

Elected in 1957 as head of the ancient monophysite Jacobean sect, 47-year-old Patriarch Ignatius Jacob is a native of northern Iraq and was educated in Beirut, Lebanon. He served previously as Apostolic Vicar to the 1,500,000 faithful of his Church in Malabar, Southern India. Fluent in the Malayan languages, as well as in English, Arabic and Syrian, he is the author of many religious and historical books.

ORTHODOX CHURCH COUNCIL FORMED IN BUFFALO

BUFFALO, N.Y. (RNS) — Five congregations here have organized the Buffalo Council of Eastern Orthodox Churches.

Major purpose of the new group is to promote the interests of the Orthodox faith and to provide a united front for Orthodoxy on religious and secular matters, said the Very Rev. John E. Pallas, pastor of the Hellenic Orthodox Church of the Annunciation, who was elected president at the council's organization meeting.

Among its specific objectives, he said, will be to promote the principles and teaching of Eastern Orthodoxy, advance the cause of religious education among Orthodox churches, and encourage understanding, friendship and sociability of all Orthodox people.

SERBIAN ORTHODOX BISHOP, NOTED THEOLOGIAN, DIES

BELGRADE (RNS) — Patriarch German, head of the Serbian Orthodox Church, and several other members of the hierarchy attended the funeral of Bishop Simeon Stankovic of Sabac, Western Serbia, who died there of a heart attack at the age of 74.

Widely known for his theological writings, Bishop Stankovic was born in Sremska Mitrovica, north of Belgrade, in 1886. Formerly professor of theology on the theological faculty here, he was made Bishop of Mostar in Herzegovina in 1931 and three years later was transferred to the See of Sabac.

POPE WALKS STREETS OF ROME

ROME (RNS) — Pope John XXIII, to the surprise and delight of hundreds of passers-by, took a walk through the streets of Rome.

The 78-year-old Pontiff had attended a reception for foreign seminarians in Rome at the church of St. Ignatius, in the downtown area, when he decided to walk rather than ride in his automobile to the nearby Carpranica Seminary.

Brushing off the solicitious protests of members of his pontifical court, the Pope smilingly remarked: "Our legs can still bear us, and this is the best way to move."

"But on foot, in an automobile, or in the air," the Pontiff added, "the important thing is to go always forward — wherever the Lord wants us."

YUGOSLAV COMMUNISTS RELAX ATTITUDE TOWARD FAMILY RELIGIOUS ADHERENCE

BELGRADE (RNS) — Yugoslavia's ruling Communist Party, known as the League of Communists, has announced that it will be more tolerant in the future toward members whose families practice religion.

Kommunist, the party's official organ, in a 2,000-word article on "Communists and Religion," said it had been found necessary to "clarify the problem" after numerous readers had asked whether somebody can be a Communist Party member if his children are baptized and attend church with their mother.

"He can be a party member," the newspaper replied, "if he first tries to convert his wife and children to atheism. If he fails, the party will tolerate this."

The party's new attitude contrasts sharply with a previous policy according to which many Communists were expelled from the almost two million-strong membership for tolerating the religious adherence of their families.

Kommunist went on to say that it was "politically extremely harmful" to prevent Communists from attending a religious funeral when a member of the family died after having expressed a wish for such a burial.

The paper cited a case in which a party member refused to go to his mother's funeral because a priest was present.

"Other citizens," it commented, "would admire more the Communist who respected the religious feelings of others, including his family."

Kommunist stressed that although religious sentiment was incompatible with party members, religion must not be combatted by administrative measures, but only through education."

"Freedom of religion is guaranteed by the constitution and many religious persons are good patriots and devoted to the cause of socialism," the paper said. "No political pressure should be exerted against citizens because of their religion and it is improper to divide the people into atheists and faithful and regard only the first as 'socially-conscious.' "

Kommunist warned, however, that "a difference exists between religious believers and those carrying on anti-socialist activity under the guise of religion."

"Yugoslav society should not be tolerant toward such individuals and actions, but fight them with all available means," it

said. "Communists should resist the Church being transformed into a fortress for anti-socialist forces."

ISLAMIC CONGRESS ASKS MOSLEM-CHRISTIAN FRONT AGAINST COMMUNISM

JERUSALEM, Jordan (RNS) — A call for a "frank meeting of minds between Moslems and Christians" to withstand Communism was sounded here at a special meeting of the Islamic World Congress in Old Jerusalem, attended also by Protestant and Roman Catholic representatives.

Dr. Said Ramadan, congress chairman, noting that co-operation based on "religious indifference" had failed, stressed that "only a joint effort with the highest spiritual ideals can stand against the Communist danger."

He urged in particular that Christians "adopt the causes of Algeria and Palestine" and support measures for achieving justice, peace and freedom in each land.

Christian-Moslem "solidarity" was hailed in addresses by Anglican Suffragan Bishop Janeeb Qubein of Jerusalem; Anton Joseph Albina, Roman Catholic Arab lay leader; and Zafrullah Ansari, Pakistani Moslem leader.

Meanwhile, King Mohammed V of Morocco, on a state visit to Jordan, visited a number of Christian holy places, including the Church of the Holy Sepulchre, the Armenian Cathedral in Jerusalem, and the Church of the Nativity in Bethlehem.

ORTHODOX CHURCHES TO WEIGH ECUMENICAL COUNCIL BID

VATICAN CITY (RNS) — Ecumenical Patriarch Athenagoras sent a letter to Pope John XXIII announcing that an all-Orthodox synod would be held to decide whether the Eastern Orthodox communion should take part in the Ecumenical Council summoned by the Pontiff.

The Patriarch said the Orthodox synod would probably be held next September.

His letter, which raised new hopes in the Vatican that the Orthodox Churches might eventually be reunited with Rome, was in reply to a message sent him by Pope John last Christmas.

In his letter, the Pope appealed to Patriarch Athenagoras to contribute to Christian unity, which is one of the major topics slated for discussion when the Catholic bishops of the world convene in Rome for the General Council.

The Patriarch said in his reply that he could not turn a deaf ear to the Pope's appeal and would hold the projected synod to determine his course of action.

The Pan-Orthodox meeting he is sponsoring will be the first of its kind since 1921. Besides bringing together many of the Eastern Orthodox bodies, the meeting is expected to be attended also by representatives of Armenian, Jacobite, Coptics, Ethiopian and Old Catholic Churches.

Patriarch Athenagoras' authority to summon such a synod stems from his position as "first among equals" of the Orthodox patriarchs.

DR. HORTON ENVISAGES UNION OF AMERICAN PROTESTANTS

MADISON, Wis. (RNS) — Dr. Douglas Horton, former dean of Harvard Divinity School and former general minister of the Congregational Christian Churches, proposed here an eventual union of American Protestants under a single structure.

The merger which he envisioned would preserve the traditions and present forms of worship of the individual denominations.

In a speech to the Wisconsin Council of Churches at its annual assembly here, Dr. Horton said that such a Church could have at its head a bishop as "a personal symbol," exercising the authority that the several Churches and ministers grant him and desire him to exercise, as is the case in many denominations today.

Legislative bodies, he said, also would deal with the affairs of the Churches corporately, with a relationship similar to the present one between individual Churches and the law-making units.

"The local congregations would be as various in forms of worship and government as they are today," Dr. Horton said. "Whatever the predilections of the new citizens entering the area, each would find the type of corporate piety to which he was accustomed and in which he could most readily develop his spiritual capacities."

Dr. Horton said the types of union he proposed "might be effected after a hundred or two hundred or three hundred years or more."

He saw little hope of union with the Roman Catholic Church. "If you conceive of the edifice of the church as being an inviolable whole," he said, "there is only one way of achieving union with it. You enter it or you stay out. There is no compromise."

"So Rome seems to say to us Protestants, 'We believe devoutly in union. Come to us and be one.' But there are no Protestants that I know who want union on those terms," he continued.

"Their hope for unity generally rests upon the idea that as long as all are agreed that the essence of the church is Christ, the differences in forms of worship, or government, or detailed belief can somehow, someday, be worked out," Dr. Horton concluded.

CATHOLIC CHURCH INCREASINGLY ATTACKED IN YUGOSLAV PAPERS

BELGRADE (RNS) — Increasingly sharp attacks on the Roman Catholic Church by official newspapers have been reported in various parts of Communist Yugoslavia.

The attacks appear to have been largely sparked by the widely publicized trial in Zagreb, Croatia, of Father Rudi Jarek, a Franciscan priest, and 15 other defendants for alleged anti-state activities.

One of the bitterest attacks was made by Kommunist, organ of the League of Communists, which charged a priest in Zachretje, a village also located in Croatia, with misusing the pulpit for political purposes.

According to the paper, the priest, who was not identified, had threatened that Communists "who tried to divert the people from the correct road of the Church" would be "uprooted."

"This priest has thus ceased being a priest and has become a politician and an officer in the service of dark Fascist plans," Kommunist said.

Other newspaper published extensive reports of Father Jarek's trial, giving particular stress to the prosecutor's charges that the priest had actively headed a pro-Nazi Croat nationalist group involved in treasonable acts.

The papers alleged that two Catholic monasteries in Zagreb and Preko Island in Dalmatia were used for "conspiratorial meetings under cover of Catholic Masses." They said these occasions were used to administer oaths to "plotters against the state," who "swore before a Cross, with crucifixes in their hands."

Catholic sources here said there was reason to fear that the Communist press attacks would foreshadow other trials of priests on anti-state charges. They noted that according to reliable, but officially unconfirmed, reports, numerous Catholic clergymen have been arrested in various parts of the country during the past three months.

PATRIARCH ATHENAGORAS TO VISIT GREECE

ISTANBUL (RNS) — Ecumenical Patriarch Athenagoras will visit Greece in May or June this year, a spokesman for the Ecumenical Patriarchate announced here.

He said the Patriarch will return a courtesy visit paid to him last year by Archbishop Theoklitos of Athens and All Greece.

During his stay in Greece, the spokesman added, Patriarch Athenagoras will probably make a trip to his native village of Vissilikon, near Ioannina, where he was born in 1886.

The last visit of an Ecumenical Patriarch to Greece was that of Maximus V in 1947.

JORDAN-BARRED HAIFA PRELATE ASKS VATICAN INTERVENTION

JERUSALEM (RNS) — Melchite Rite Archbishop George Hakim of Haifa has asked the Vatican to intervene with Jordan authorities to correct their "unjustified attitude" which for the past four years has prevented Israel's leading Arab Christian prelate from crossing the Israeli-Jordan border for Christmas observances in Bethlehem.

Archbishop Hakim's appeal was addressed to Domenico Cardinal Tardini, Vatican Secretary of State.

Earlier he had joined with other Christian leaders in sub-

mitting a memorandum to Premier David Ben-Gurion of Israel requesting further liberalization of regulations governing pilgrimages to the Holy Places in Jordan territory.

This brought a reply from the Deputy Minister of the Interior, who said that the problem lay with Jordan's refusal to implement fully Article 8 of the 1949 armistice agreement which provided for free access to all Holy Places in Jordan territory, including that of Jews to the Wailing Wall in Jerusalem's Old City.

NEW GREEK ORTHODOX ARCHBISHOP CONSECRATED

ATHENS (RNS) — Archimandrite Anatolios Georgiadis was solemnly consecrated here as Archbishop of Tiberias in Israel. The See is under the jurisdiction of the Greek Orthodox Patriarchate of Jerusalem.

ISRAELI CAVE YIELDS TWO BIBLICAL SCROLL FRAGMENTS

JERUSALEM (RNS) — Israeli Archaeologists announced here the discovery of two fragments of ancient Biblical scrolls in caves overlooking the Dead Sea.

Dr. Yohanan Aharoni, a lecturer at Jerusalem's Hebrew University, who led the expedition, said he believes there are more such writings nearby. The fragments, which are said to date from about the same time as the Dead Sea scrolls found 13 years ago in what is now Jordanian territory, are the first ones discovered in Israel's Dead Sea region.

Dr. Aharoni said the two fragments, containing 16 verses from the 13th Chapter of Exodus, were part of Jewish phylacteries used in rituals. Each has 11 rows of Hebrew script in the same style as that in the Dead Sea scrolls.

Two other fregments of papyrus containing Hebrew script, believed to be part of a letter, also were found under 10 inches of dust in three caves, along with a coin struck in the time of the Roman Emperor Trajan. Other artifacts uncovered included 11 arrowheads and numerous shafts, a wooden comb, clay and wooden bowls, and remnants of linen and leather.

The caves are located 660 feet up the face of a sheer limestone cliff which had to be scaled with ropes. The cliff is one side of wild Nahal Tse-Elim Canyon, which lies due north from Massada, the last stronghold in the Jewish war against Titus, who later became Roman Emperor (79-81 A.D.). Dr. Aharoni said the findings indicate that the last of Bar Kochba's rebels took refuge there, where they and their descendants held out for nearly 100 years.

FRIENDS OF THE WORD

(Continued from page 2)

York City, $20.00; Evelyn Abdo, Syracuse, N.Y., $15.00; Vladimir Fryntzko, Granite City, Ill., $10.00; Alex Bendekgy, Somerville, Mass., $10.00; Gabriel Trad, Whitesboro, N.Y., $10.00; Rev. J. Gido, Philipsburg, Pa., $10.00; Assad Ghantus, Montreal, Can., $20.00.

Norman Homsey, Cedar Rapids, Iowa, $20.00; Dimitri Homsey, Milton, Mass., $10.00; George A. Ayoub, West Roxbury, Mass., $20.00; Fr. Abdallah Shaker, West Roxbury, Mass., $10.00; Philip Shamass, Detroit, Mich., $10.00; Charles Assatly, Brooklyn, N.Y., $15.00; Fr. Philip Saliba, Cleveland, O., $20.00; James N. Koury, Emmaus, Pa., $10.00; Thomas Obeid, Kittanning, Pa., $10.00; Emile Salhany, Montreal, $15.00; Kenneth Ziadie, Spring Valley, Ill., $10.00; Paul Khoury, Spring Valley, Ill., $10.00; Nicholas Forsa, Spring Valley, Ill., $10.00; Joseph Freije, Indianapolis, Ind., $10.00; Helen Saikley, Terre Haute, Ind., $15.00; Salim Zahlaway, Brighton, Mass., $10.00; A. Solomon, McComb, Miss., $10.00; Jamiel E. Howie, Brooklyn, N.Y., $15.00; Mrs. John Farha, Beaumont, Tex., $10.00; Mrs. Charles Klink, El Paso, Tex., $10.00; Dr. Solomon David, Houston, Tex., $15.00; Maurice Courey, Montreal, $10.00; George Nassif, Hollywood, Cal., $10.00; Zakia Farah, Indianapolis, Ind., $10.00; Donald Hadge, $10.00, Robert H. Laham $10.00, Miss Alma Ferris $10.00, Mitchel G. Hadge $10.00, all of Boston, Mass.; Mrs. Arthur Ghannam, Detroit, Mich., $10.00; John Albert, Iron Mt., Mich., $10.00.

Fr. Samuel Makad, Monessen, Pa., $10; Henry Roum, Altadena, Cal., $10.00; William S. Baida, Van Nuys, Cal., $10.00; Jack Kojok, Washington, D.C., $10.00; George Elias, Jr., Arlington, Va., $15.00; M. Hanna, West Palm Beach, Fla., $10.00; Dr. Henry Jacobs, Spring Valley, Ill., $10; Sam Haddy, Cedar Rapids, Ia., $20.00; Frank Nassif, $10.00; Salim Nassif, $10.00, Cedar Rapids, Ia.; Dr. W. A. Shadid, Wichita, Kan., $15.00; R. Ayash, Wichita, Kan., $15.00; Ed Nicholas, West Roxbury, Mass., $10.00; A. Ansara, Waltham, Mass., $15.00; George Elias, Norwood, Mass., $10.00; Albert Maykel, Worcester, Mass., $10.00; Abe Farris, Detroit, Mich., $10.00; Sam Saad, River Forest, Ill., $10; Dr. Farris Shadid, Wichita, Kan., $10.00; Joseph A. Ayoub, West Roxbury, Mass., $15.00; Nick Wawee, Jr., Grand Rapids, Mich., $10.00; John Wawee, Grand Rapids, Mich., $20.00; E. White, St. Paul, Minn., $10.00; George Nassar, Hackensack, N.J., $10.00; Mitchell Moore, Tenafly, N.J., $10.00; Nichols Alwon, $10.00; George Ayoub, $15.00; and Lydia Shahood, $20.00, all from Brooklyn.

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SOVIET DEFECTOR REPORTS RELIGION GAINING AMONG RUSSIAN YOUTH

WASHINGTON, D.C. (RNS) — Religion is making gains in the Soviet Union and is having an increasing influence on Russian youth.

This is the report of a 27-year-old Soviet intelligence agent, Alexander Yurievich Kaznacheyev, whose defection from the Russian Embassy in Rangoon, Burma, last September made "cloak-and-dagger" headlines throughout the world.

Kaznacheyev, despite his youth, was the agent in charge of contact with local Communist groups in Burma, and the Russians resorted to strong pressure in attempting to force the Burmese government to turn him over to the embassy for compulsory repatriation to Russia. He took refuge in the American embassy, however, and after many weeks of negotiation was permitted to leave Burma for a new life of freedom.

The Russian Baptists are in the best position of any religious group to take advantage of the increased interest in religion in the Soviet Union, Kaznacheyev said.

He himself is an "agnostic," the handsome young Russian declared in an interview with Religious News Service shortly after his arrival in Washington for conferences with State Department officials.

"I used to be an atheist," said Kaznacheyev, "but I no longer believe in the purely scientific explanation of all things."

He has not attended any religious services since arriving in the United States and has no affiliation with any religious group.

In Moscow, however, as a student at the Institute for Political Affairs, from which he graduated with honors in 1955, he attended several church services.

"I went occasionally to a Russian Orthodox church because I loved to hear the music which was beautiful," he said. "But when I visited the Baptist church which happened to be near my student lodging, there I heard something else, a message from the minister that stirred my soul."

It was dangerous to be seen often in church, he said, hence he returned only occasionally.

"Americans say only old people go to church in Russia," Kaznacheyev observed. "They are wrong. Being foreign guests, they are ushered to a seat in the Moscow church. About them they see only old women because the elderly women are given the other seats."

"In the rear, and in other rooms, where they cannot be so easily seen are those who are standing," said the Russian. "These are mostly young people and they outnumber those who are seated, but they must leave quickly after the service."

Going to church is one of the few real freedoms Russian people enjoy, Kaznacheyev pointed out.

"To go to any church or synagogue is an act against the Communist state because it shows there is at least one aspect of Communist ideology with which the individual does not agree," he noted. "So no matter how pro-government the church is forced to be, its very existence is a symbol of protest against Communist ideology."

"The people understand this," he said. "They understand it is dangerous to be for anything that the Party is against, but still they go to church, and the feeling is so strong the government cannot do anything to stop it, but must compromise and then pretend it is being liberal."

The young Russian said that he was led to take the drastic step of severing his ties with his homeland by a basic belief in human freedom.

In Burma, he was assigned the task of sabotaging a struggling young democracy in order to deliver its people into the hands of the Communist party. At last, his conscience would not permit him to continue advocating that which he knew was wrong.

"I knew conditions in Moscow and how the Russian people truly feel about their ruling regime and I could no longer endure leading innocent people to false beliefs," he said.

Kaznacheyev said that the young Communists of Burma and other Asiatic countries are "genuine idealists" who become converted to Communism "because they are in a hurry to achieve goals of high production and social justice among their people."

"They are wrong, for they sell their country out to a group of foreign politicians," he declared, "but their motivation is right and the West makes a grievious mistake if it does not realize that."

Kaznacheyev suggested that from his point of view in the Soviet embassy, the Christian missionaries and particularly the native pastors, were a hindrance to Communist infiltration.

"Offer to the people a better way to attain their goals and those same people who are now Communists will become friends of democracy," he suggested.

Kaznacheyev said that he feels Russian youth "wants something to believe in."

"They cannot believe in Communism for they see all about them proof of its lies and its failures," he said, adding, with a shrug of the shoulders, "you simply cannot understand how cynical they are about everything."

Americans and others in the West cannot give direct aid to Russian Christians, the former intelligence agent said.

But they can let the Russians know that they share their aspirations and ideals.

"Freedom has a powerful attraction for the Russian people," said Kaznacheyev who spent his entire life under Soviet rule. "Let the Russian people know that you stand with them in your desire for the freedom of everyone.

"Let them know that you realize that the present ideological struggle in the world cannot end until all men are free, and this will encourage them. When the Russian people are free, the world will have peace."

CHURCH DINNERS RULED EXEMPT FROM SALES TAX

COLUMBUS, O. (RNS) — State Tax Commissioner Stanley J. Bowers ruled that occasional dinners served by churches and charitable organizations are exempt from sales tax.

After a conference with Gov. Michael V. DiSalle, Mr. Bowers filed with Secretary of State Ted W. Brown a rule which reinstated a previous exemption granted to churches and charitable organizations serving not more than four meals a year.

GREEK ORTHODOX HOLD SPECIAL ASSEMBLY

ATHENS (RNS) — All 58 bishops of the Orthodox Church of Greece will meet in a special Assembly here May 4 by a decree of the Greek Ministry for Cults issued at the request of the Church's Holy Synod.

Topics on the agenda include nomination of new bishops to fill eight vacant Metropolitan Sees, naming of candidate Archimandrites for election as bishops in the future, and discussion of the government bill amending the Church's constitution.

A Thought for Lent

(Continued from page 6)

spiritual life is imperative for a perfect understanding of all things, both material and spiritual.

Let us *now* being by constantly praying not with meaningless words, but with opened hearts, minds, and souls.

O our God, to what place our souls and bodies wandered, for we are so far from Thee?
Help us at this and all times to return to Thee.
Help us, O our God, through our seeking for love and humility which are of Thy highest gifts to live deeply and according to Thy Word.
O our God be merciful to us sinners.
Amen Amen Amen
For Thou, O God, are good and lovest mankind and to Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen

For The Ladies

by

MRS. PAUL W. MOSES

After a long year's absence, it is good to rejoin you through *The Word*. It is heartwarming to be missed, and so gratifying to be welcomed back.

What better time could possibly be chosen for resuming these article than this: the onset of spring, the time of regeneration, the time of reawakening, the time of resurrection, and the time of rebirth. Thoughts spontaneously flow in my mind:

While yet the cold winds blow and bite,
And early morning reflects the graying snow,
There comes a glow of dazzling sunlight
That warms and cheers
And floods the heart with thankful prayers.
If we were placed upon this earth,
And never told of God,
If we but used our eyes and ears
Attuned upon this universe,
We could not help but realize that it is not perchance,
Our minds would know, — our souls would feel
That awesome, inspired reverence
When we behold the wondrous plans
Fashioned by the Master's Hands.

There is nothing sudden about spring. Sometimes it isn't spring at all, but winter's darkness overshadowing the light.

It must have been a dark bleak day, when the psalmist wrote,

Out of the depths have I cried unto thee, O Lord:
Lord, hear my voice.

Then out comes the sun, bright and warm, with white, cottony clouds in a blue, blue sky; the earth responds and blooms, and within us the voice cries,

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.

One cannot think of spring without its climax — Easter. But before we find the Feast, we must travel the road of Fast. While the earth about us is turning the cold and darkness into warmth and light, we must overcome the cold and darkness of our spirits, with the warmth and light of the Resurrection. The time of preparation is known to us as Lent. It is a time of prescribed sobriety, of penance and penitence, of subdued demeanor.

We, the women, busy ourselves with the task of spring cleaning, sewing, buying, baking. In general, we ready our homes for a great occasion. Everything must sparkle and shine. But let us not forget, that we and our families must radiate that same sparkle and shine, achieved in much the same manner. The taking-apart and putting-together again, everything in its proper place, cleansed, and polished, and rejuvenated. It is clearly our duty to make Lent a family endeavor. If we set the pace, our families will follow the pattern.

During Lent it is proper that our thoughts turn to ways of reuniting ourselves with Christ. Instead of "giving up" things for Lent, let's try "giving more." *Give more* to daily devotions; give more time to Church services, especially to the Lenten services; give more of your patience to those about you, to the things that annoy you; give more love to those you don't particularly care for; give more kindness to your neighbors, to the sick, to the poor, to the suffering, to "the least of these, my children"; give more participation, more help, more contributions; give more of you to God.

May we continue to be reunited in coming months through our prayers, and through the intercessions of our Patroness, the All-Holy Mother.

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